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SO YOUTH MAY KNOW

SO YOUTH MAY KNOW

New Viewpoints On Sex and Love

ROY E. DICKERSON
Director of Activities,
The Grand Council of the Order of DeMolay

FOREWORD
By
Percy R. Hayward
Director of Young People's Work
The International Council of Religious Education

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FOREWORD

To the Youth Who Is About To Read This Book

Not long ago when I undertook to write this introduction to Mr. Dickerson's book, my mind played a strange trick upon me. In my imagination Something Else took this task out of my hand and wrote it for me. Now that Something Else carried the name of Sex and this is what it seemed to say:

I AM SEX.
I belong to History.

In the misty recesses of an unknown past I began first to work my will and to have my way.

From the very beginning I slowly shaped within every living thing wherein I dwelt a growing Sense of its own Incompleteness.

Because of that Sense of Incompleteness I caused every form of life that I touched to stretch out for Something-Other-than-Itself, for Something-Different-from-Itself, with which to complete its own one-sided life.

In that reaching out of one living thing for its completeness in another, I laid the roots for all the forms of Social Fellowship that have enriched and ennobled this world of human life.

At last in the lives of human beings, I found my Supreme Chance.

I have placed within the body, enthroned in the nerves and tissues, and enshrined in the emotions of youths and maidens an Inward Urge that impels them to seek each other in that full Comradeship that men call Love.

For the sake of this Love, men have suffered long marches, endless vigils, and pitiful privations.

For it, women have endured, and been patient, and dared vast adventures.

This Love that is engendered through me has shaped the course of History and changed the destinies of Dynasties and of Empires.

Under the urge of my purpose and the powers in human life that spring from me, Art in its many forms has come forth, Music has lifted its voice, and Literature has emerged from its cradle in the Human Soul.

The Architectural Marvel of the centuries was born because Love lived in the soul of a ruler of the ancient East.

I belong to the World of Today.

Out of this long History I have moved into my place in The World of Today.

I am one of the Inescapable Powers that control the world in which you live.

I have Inner Laws by which I work my will.

Those laws I do not reveal; I wait for men to discover them.

Those who are ignorant of those laws and who use me in blindness, will find Spiritual Decay.

Those who learn those laws and use them with intelligence, will Meet Life Itself.

Those who disobey my inner laws, *I defeat.*

Those who obey them, *I empower.*

And I go on my own way, as if I were sublimely indifferent as to which class you, or any other youth, choose for yourself.

Some use me for the unbridled impulses of Self-indulgence and mad and unguided Desire; they at last find the Pangs of Remorse in me.

Some are ashamed and afraid of me, and so they cloak me with Lies and bind me with Fears; they at last find only Confusion and Defeat in me.

And some seek out my laws and learn my ways of life; they give me my rightful place in their lives; they enrich me by Self-control, and enlarge me by Self-knowledge, and complete me by an intelligent Self-expression; them I take by the hand and lead to the high levels of Enriched Experience and of Creative Power.

I belong also to You.

Out of my long History and amid my vast influence in the World of Today, I have arisen also in Your Heart.

Stirring within you is a Force that may mystify or alarm you; it is I.

Something within you urges you to seek the companionship of Some Girl of your Dreams, or the Prince Charming of Your Ideal; that something is I.

Some power sets your Imagination to running riot in new paths of Personal Experience, and of Social Outreach, and of Home-building; that power is I.

For some reason your fancy builds many Houses of Dreams; I am that reason.

In this book you will learn the laws by which I live and move and have my being.

In this book you will learn the laws whereby I may be made to enrich your life and at length to bring you, through Self-Mastery and Love, into the joys of Self-realization.

Within the next few years it is my Destiny either to blight and blast your life, or to bless and beautify it forever.

I am a Power by which you can lay your influence for good or ill upon the Unborn Future of the Human Race.

I am alive within you now.

I AM SEX.

So, I pass on to you as you begin to read this book, the message that Something Else seemed to write in the secret room of my Imagination.

PERCY R. HAYWARD

New Year's Day
1930

PREFACE

I am accustomed to discuss the matters dealt with in this book with young men in their upper teens and early twenties. It is likely therefore that this volume will appeal most to them, though there are many sixteen-year-old boys who will follow me with interest.

My effort has been to write in simple words of the questions related to sex which boys and young men have so often asked me. These questions are not mostly about sexual physiology, but about problems of clean thinking, self-control, comradeships with girls, courtship and home-making. Beyond giving some basic information, I have paid comparatively little attention to the physical side of sex, since my experience has emphasized the greater importance of these other matters.

It is too much to hope, of course, that I always have made myself clear on every point or that what I have written will meet the views of every person on a matter about which there is so much difference of opinion. If these pages prove helpful to even a small proportion of the young fellows floundering through the swamp of misunderstanding, misinformation, doubt, perplexity and fear regarding sex, I shall be content.

I am greatly indebted to many persons for substantial assistance in the preparation of this book. It would be ungrateful if I did not acknowledge my obli-

gation, though I do not wish to give the impression in mentioning them by name that they assent to all that I have written.

My special thanks are due to Abel J. Gregg and Newell W. Edson for their repeated painstaking and constructive criticisms of the entire material in manuscript form. Among others who have reviewed all or parts of the book most helpfully are Professor Charles A. Ellwood, Professor T. S. Painter, Dr. M. J. Exner, Dr. Franklin G. Ebaugh, Harry H. Moore, Frank A. Marshall, Professor Hornell Hart, Percy R. Hayward, Arthur N. Cotton, R. H. Everett, Bascom Johnson, Dr. T. W. Galloway, Dr. Walter Clarke, S. M. Keeny, Dr. Walter M. Brunet, Dr. Robert L. Dickinson, Paul O. Komora, F. H. Cheley, Leslie E. Eichelberger, John H. Glazier, P. M. Kinsie, Dr. Wm. A. White, Dr. George K. Pratt, and Dr. B. Franklin Royer.

ROY E. DICKERSON.

Kansas City, Missouri.
Jan. 1, 1930.

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PART ONE

THE NATURE OF SEX

SUGGESTIONS FOR READERS

Read the chapters in their order. Do not skip about. Each chapter contains information essential to a full understanding of the pages which follow it.

Chapter I

MALE AND FEMALE CREATED HE THEM

At the outset we review a record of old facts imbued by the magic of new knowledge with fascinating interest. It includes the story of amazing feats with microscope, knife and test tube and—

1

First of all, of curious substances coursing through the blood on important business so mysteriously that a few years ago the wisest man knew little about what they were, how they worked or whence they came.

We begin with a slender young doctor casually reading a magazine in the spring of 1921. Suddenly his eyes flashed. A stray sentence had suggested a brand new idea about one of the most baffling human ailments. In health the body has a knack of changing sugar into energy. But if things go wrong the sweets a man eats pass through his system unused and his tissues gradually waste away. For lack of a certain something he cannot digest sugar. He literally starves to death with plenty in his midst!

Young Doctor Banting had a "hunch" which almost lifted him out of his chair. If he was right he might discover just what was lacking and save the lives of

the thousands who would die every year from diabetes. Forthwith he plunged madly into experiments in the only laboratory he could command—a stuffy attic room in Toronto, under a roof so hot beneath the blazing summer sun that he was often compelled to work stripped to the waist. But the results of those hectic months brought him fame, a Nobel Prize and a life pension of $7500 annually from the grateful Canadian Government. He was the first to find the chemical nature of a substance formed by a gland called the pancreas,[1] and to prove that it might be made by chemists and given like medicine. It is taken today under the name of Insulin and has given untold thousands a new lease on life.

On the upper Amazon there lives a tribe whose arrows bear death in their slightest scratch. The tips are poisoned with the adrenals of a native toad. In man these glands are located just above the kidneys and produce a powerful heart stimulant. For every billion parts of blood there is only one part adrenalin: a much larger quantity would be fatal. The adrenals have been called "the glands of fear and courage." They have power to quicken the heart, excite the nerves, release energy and otherwise make men ready to fight or flee from danger as need be.[2]

Evidently glands are vitally important organs. What are they anyway? In a sense they are chemical laboratories in which Nature transforms materials draw from the blood into new compounds for use in the body.

---

[1] In animals popularly known as the "sweetbreads."

[2] Floyd Darrow, *The Story of Chemistry*, p. 269. Bobbs-Merrill Co., Indianapolis.

Every man has about a dozen internal secretion glands, not the least important of which are the two sex glands, the testicles. One of their two products passes directly into the blood and is therefore called an internal secretion.

While this much is known about it, no man has yet been able to hold up a test tube and say: "I have it here. I know its chemical formula." No one knows enough about what it is to call it by anything better than the general term "sex hormone" (Greek for "exciter"), the name being chosen because it is known that this substance "excites" or "causes" many changes in the development of the body.

To what use these sex hormones are put! Borne through the arteries and veins of the maturing boy they, together with other internal secretions, undertake no less a task than that of gradually transforming him into a man.

Eight or ten years are required for the process which begins ordinarily at about thirteen or fourteen. Throughout this period the sex hormones act, so to speak, as supervisors directing the body to grow according to male specifications and the mind to take on male characteristics. The small boy's body has substantially the same muscles, bones and parts as his sister's. But when he matures the mysterious and potent internal secretion from his testicles fashions the very same parts into a strikingly different body.

The typical male is notable for ruggedness. Broad shoulders, back tapering to the waist, narrow hips, flat thighs, big bones and powerful muscles distinguish him from womankind. He is built for strenuous effort

—for heavy work, fierce combat and vigorous sport. A natural protector and defender is he of his mate and children. And conscious of his strength the young man exults:

> "My muscles thrill
> To the stinging will
> Of the gallant soul's behest." [1]

The sex hormones also account for a man's sexual powers. The male whose testicles have been removed early in life is said to experience no sexual desire. His sexual organs do not develop beyond a childish state; he is impotent.[2]

The internal secretion from the testicles endows a man with physical vigor and sexual power. It also tends to make him a fighter, aggressive, indomitable, imbued with daring and courage. At the same time it lays the foundation for love, chivalry toward all women and tenderness to a little child.

Broad statements these! What evidence supports them?

Domestic animals and fowls afford well-known proof. Bull calves are frequently castrated [3] when quite young. The castrated calf grows into a steer, a strikingly different animal from the bull he might have been. The stockman knows that a bull's high spirits and fighting inclination make him difficult to handle and harder to fatten. They therefore "cut" male calves to take the fight out of them for the sake, in

[1] Angela Morgan, "Because of Beauty."
[2] Incapable of sexual intercourse.
[3] Both testicles removed.

part, of making their flesh tenderer and their bodies fatter. Even roosters are made into "capons" (by removing the testicles) that they may grow lazy, fat and tender for the table.

Less widely known evidence has been supplied by the once common practice of castrating boys for religious purposes, or to provide slaves for a harem or "sopranists" for a choir. Grown to maturity they became "eunuchs."

In Italy 2000 boys are said to have been castrated every year during the 16th century. In Rome the sign, "Here castrations are done cheap," hung in the windows of almost all the surgeons of those days—the barbers. Some Italians clung long to the custom. The practice is encountered today in other places, such as in Russia where the Skopzies mutilate themselves for religious purposes, usually by cutting off all external parts, sometimes after they have had children.

Eunuchs have no hair on the face or other parts of the body where hair is usually found in the adult male. They tend to become excessively tall and to have fat slippery faces; the sexual organs do not develop; sexual desire is absent; the voice is high and childlike; old age occurs prematurely. Mentally, they are avaricious, illogical, and obstinate; they have scant capacity for judgment and accept information freely in the absence of proof; they are faithful but possess little courage.

Beyond doubt the testicles are essential to normal growth. With sex hormones as assistants, Nature can and does build superbly; without them her best efforts produce an entirely altered personality. In many ways, beyond present understanding, slowly, surely,

the mysterious and powerful chemical internally secreted by the testicles does give rise to the mental and physical qualities constituting masculinity.[1] Whatever virility a man may possess is primarily derived from sex.

The function of sperm, the second product of the testicles, was wholly unknown by some savages. According to some beliefs women bore children solely because of the fertilizing power of some plant or tree. While such ignorance of sexual processes once existed, mankind as a whole must have learned centuries ago that the testicles contributed something essential to reproduction. But the what and how thereof are comparatively late discoveries made possible by a Dutchman's insatiable curiosity.

By day he labored cleaning the City Hall and tending his shop. At night this uneducated, common man schooled himself to grind and polish optical glass and to mount the finished lenses in frames of his own making. Peering through his crude microscopes, the first ever made, he beheld sights no human eye had ever seen. Imagine what must have been his surprise one day to find clear water swarming with uncouth creatures dashing about as if in frantic haste. To old Leeuwenhoek they were "wee beasties" or, in Latin, "animalculae." Forthwith he fell to examining everything he could think of; nothing was too personal or too intimate to be explored.

[1] Collectively these qualities have been termed secondary sexual characteristics or, briefly, secondary characters. Male and female differ primarily in their sexual organs; secondarily in the varied physical and mental traits which make a man masculine and a woman feminine.

It is easy to fancy him, one fine day, hunched over his strongest lens aquiver with excitement. A pupil had told him of a new wonder. Was it true? Yes, there they were. Under his eye queer, tadpole-like creatures darted back and forth. Once more he had seen "beasties" which were promptly christened "spermatozoa," meaning "sperm animals."

Leeuwenhoek had no idea what he had seen. To him, and to the most eminent scholars, they were simply another kind of the newly discovered invisible animals serving no imaginable purpose whatever. Now we know their origin and function. They are derived from the germ, or sex cells carried in each testicle.

The lowest forms of life reproduce by dividing or by splitting off a portion of themselves. The young of all the highest forms develop from the union of a cell from a female and one from a male. When ready for this union the male cells are converted into the queer objects Leeuwenhoek saw. They are still called spermatozoa, or briefly, sperm.

Literally billions of cells, visible only under the microscope, make up the human body. Of all the uncounted throng, germ cells have a supremely awesome power. They, and they alone, can transmit life. All others serve marvelously as a bit of nerve, bone, blood, or flesh, but from launching a new life they are forever barred.

FIG. 1
Sperm
(from a micro-photograph)

Germ cells exist in large numbers in each testicle at birth. Let a few years pass and they suddenly begin changing into sperm. A seventeen-year-old boy may father a child. Sperm seem somewhat like newly hatched tadpoles, moving about by violently lashing their tails back and forth (Fig. 1). In reality they are only living bits of matter, and so minute that a million could be packed in a space the size of a pinhead. Dissecting a testicle will disclose two or three hundred "lobes," or what may be said to be compartments. In each is a curious mass resembling tightly packed, much tangled threads. They are the tubules (tiny tubes), slender as a human hair, in which the germ cells live and where they transform themselves into sperm. For clearness the drawing shows only a few compartments with the tubules arranged therein. The letter E designates the epididymis where the sperm are stored.

FIG. 2

© R. L. Dickinson
(used by permission)

Altogether there are approximately eight hundred tubules about two feet long in each testicle. Unraveled and laid end to end they would extend more than a quarter of a mile. Their general appearance is indicated by the photograph of a dog tubule modeled in wax on a greatly enlarged scale, shown in Figure 3. In the spaces between the tubules are packed the tissues secreting the sex hormones.

In the tubules sperm, by the millions, are formed from the germ cells without interruption during the

years from about fourteen or fifteen to sixty or seventy and sometimes much later.

Note especially that we have said a testicle "carries" germ cells.

In a way they are like the coins contained in a purse. Every man is a living treasury. In his custody is stuff precious beyond purchase by gold and silver. From ancestor to ancestor it has been handed down the ages to him. It is his heritage to guard well that he may entrust it, unharmed by aught he has done, to his children, to be in turn passed on and on by countless men and women, mayhap until the end of time.

FIG. 3

Reprinted by permission from The American Journal of Anatomy

2

In the female, two ovaries correspond to the testicles in the male. They are thin, oblong glands, an inch and a half long and about half as wide, lodged safely within the abdominal cavity. They, too, form an internal secretion which is to the female body what the internal testicular secretion is to the male.

Under the influence of the female sex hormones a girl undergoes no less definite and remarkable changes than those which take place in the maturing boy. But the changes wrought in the boy and the girl are often exactly the opposite of each other. The internal secre-

tion checks the development of a boy's breasts but stimulates their growth in a girl; it makes the feminine skin smooth and the masculine coarse; it builds broad hips for a woman and narrow for a man; it gives a woman a high-pitched voice and distinguishes a man by tones a full octave lower.

Contrasts are likewise evident in the mental life. "Broadly speaking," says Dr. Galloway, "these secretions produce the courage, aggressiveness, excitability, chivalry and manliness of the male; and the modesty, coyness, caution, conservatism, patience and devotion of the female." [1]

All of which simply emphasizes the fact that the sex hormones in both male and female tend to give rise to those differences between the sexes which make one masculine and the other feminine.

In addition to secreting hormones the ovary carries the female germ cell from which the egg ("ovum") develops. It is said that at birth the ovaries contain perhaps thirty thousand germ cells from which eggs might be formed but that only about four hundred are actually produced in a lifetime.

These germ cells are carried by the ovaries in the same sense that the testicles carry the male cells. Thus from father and mother both man and woman have been entrusted with this life-bearing stuff to be handed on to those who follow.

To give life; to cause tissue, blood and bone to be

---

[1] T. W. Galloway, *Sex and Social Health,* p. 208. American Social Hygiene Association, New York.

where none was before; to call from out of the void the conscious mind and living spirit; to summon into time an immortal soul to dwell awhile in human flesh! How awesome is the physical side of this thing sex; to what terrible power is the body heir.

3

What happens to the germ cells in the testicles when they become sperm? Scientists say these changes are among the most fascinating of marvels. We shall see for ourselves.

Here, inside the tubules, are germ cells mingled with other cells whose business it is to nourish them. Let us spy upon one for a while.

It is an unbelievably small object. Could germ cells be collected by the pound the mass would contain about half a trillion cells. A single one weighs a millionth part of a thousandth part of a gram.[1]

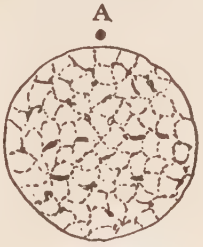

FIG. 4
Drawing representing cell nucleus

The center of the cell is occupied by its nucleus—a transparent globe 4/10,000 of an inch in diameter. When first we look we see numerous irregular particles somewhat like coarse grains of sand scattered about and connected with each other by threads infinitely finer than any cobweb, crossing and recrossing each other from side to side of the nucleus in a perfect maze. Just outside is a speck we shall mark "A" to avoid using another unfamiliar word.

[1] One gram equals 15.43 grains; 7000 grains equal one pound.

Now a most marvelous activity begins. The particles become gathered into many slender rods, some bent and twisted into curious forms.

Because they can be stained with a black dye they are called chromosomes ("colored bodies"). Looking closely at Figure 5 we can see 48 of which the largest are about 1/10,000 of an inch long. Whether long or short they must be incredibly small for so many to exist and move about in a sphere so narrow that a thousand would not measure half an inch.

FIG. 5

Figure 5 is a drawing made by Prof. T. S. Painter[1] from a human male germ cell. It is an exact reproduction of the appearance of the chromosomes made by reflecting the image seen through a miscroscope upon a paper and penciling or inking it over.

Many different sizes and shapes can be noticed among the chromosomes. The two marked "A" in the drawing, Figure 5, are obviously quite alike. There are in fact twenty-four pairs, twenty-three of which are similar. Like some twins, the two chromosomes in these pairs closely resemble each other. In each pair one chromosome has come from the mother and one from the father.

If we could lift them out and place them in a row, pair by pair, Prof. Painter thinks we would find them looking about like the top row in Figure 6. Note well the twenty-fourth pair marked XY. Before we are

[1] Dr. Painter is Professor of Biology at the University of Texas. I am indebted to him for Figures 4, 5 and 6.

through we shall learn they have much to do with sex. As an interesting comparison Figure 6 shows, in addition to the chromosomes in man, those in a few lower animals.

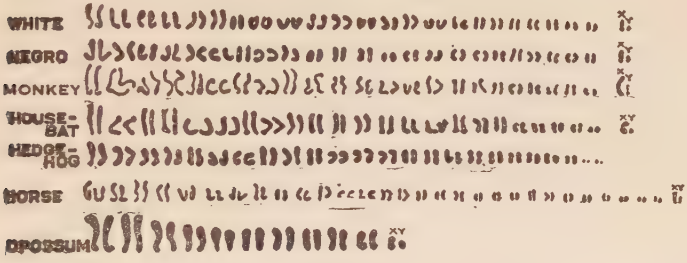

Fig. 6

Strange things—those bent and crooked chromosomes. Just what are they? What do they do?

Dr. F. A. Woods has said they are "the most important things for their size in the whole world." Why? Because they carry heredity. They determine absolutely whether a man's skin will be black or white; whether his mind will be feeble or normally vigorous. They determine whether an individual shall be male or female; blond or brunette. In short every inborn tendency and capacity of body and mind with which man is endowed is fixed by the chromosomes.

While we have been getting acquainted with the chromosomes, they have been going about their business undisturbed by our attention. "A" has divided into twin dots, A and A′, which are moving around the nucleus into position opposite each other and the chromosomes are arranging themselves halfway between them. When there, they are *split in half length-*

wise and a fine thread is attached to each half, always, it is said, at the same point. We must use a diagram here picturing only four chromosomes; 48 could not be shown distinctly in a drawing of this size (Fig. 7). Now something seems to tug at the threads. The half chromosomes begin to pull away from each other just where the threads are attached (Fig. 8). The short heavy black lines in the center are the chromosomes.

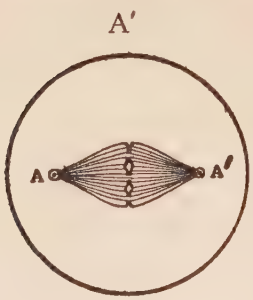

FIG. 7

We shall not be made to wait long to see why all this maneuvering about occurs. As the split chromosomes move further apart they lose their shape and the cell's outer wall begins to contract, giving us a hint as to what is happening (Fig. 9).

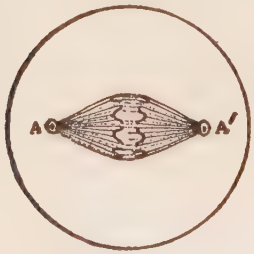

FIG. 8

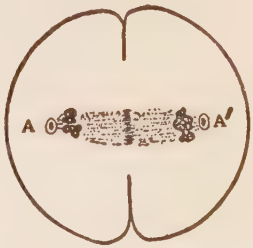

FIG. 9

The cell is dividing itself. The chromosomes have split themselves from end to end in order to make two sets of *48 exactly alike* for each new cell. When the division is complete each set has completely lost its

form and seems to have become merely particles and threads in the new nucleus of the two cells finally produced as the cell wall "pinches" together (Fig. 10). All this action has taken place in a speck so small it cannot be seen unless highly magnified. In it almost half a hundred chromosomes have gone through orderly and complicated movements. If the largest chromosome is only 1/10,000 of an inch long, it must be unbelievably *thin.* I know of no one who has even ventured a guess as to how thin. Yet it is not too thin to split in half lengthwise!

FIG. 10

You skin your knuckle! No matter; it will soon be well. A thousand cells will busy themselves to repair the damage. Allow a few days and they will cover your tender nerves with new skin by dividing and redividing themselves again and again in just this way. How unlucky you would be if they did not!

If this were the end of the story it would be marvelous enough; but it is not. From the one cell we have two, neither of which is yet sperm. The chromosomes have given a remarkable exhibition of skill; but it is by no means the limit of their ability, as we shall see at once.

Each of the new cells has 48 chromosomes. That just will not do. Since life starts with the union of a cell from a male and one from a female, the united total of chromosomes would be 96. Too many; twice too many! Something must be done. Somehow it

must be arranged to have only 48 chromosomes when male and female cells unite.

Nature may be imagined facing the situation. "Too many? Then I must teach my chromosomes a new movement or two."

If we look sharply we may discover what new marvel will appear. While the nucleus of one of these two cells remains quietly resting, the other now becomes active.

Out of the maze of particles and threads the 48 chromosomes again take shape and—now what is this? Here are circles, loops, crosses, and other unfamiliar shapes, instead of the bent and twisted rods we saw before. How many? One, two, three, four—twenty-four! Why not 48? The fact is, each chromosome has sought its mate (do you remember there were 24 pairs?) and joined it much as two pieces of rope might be glued end to end or laid side by side and twisted together. What we see now are really double chromosomes. For ready comparison with Figure 11, Figure 5 is reprinted at the right.

FIG. 11

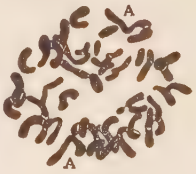

FIG. 5

After arriving at the center of the cell, the double chromosomes part company and move apart in oppo-

site directions. As before, the cell wall "pinches in" between the separating chromosomes, cutting the old cell into halves. The job is finished.

Nature has turned the trick. Now the cell has only 24 chromosomes. She has solved the mathematical problem and at the same time done a vastly cleverer thing. She has made different combinations of the hereditary qualities of both parents. The new individual will resemble both parents in some respects, but must differ in many ways.

Perhaps we shall understand this better if we compare the chromosomes to a deck of colored cards, half a gift from the mother and half from the father. The mother's 24 are red; the father's, green. What Nature has done is to shuffle the deck and deal it out in two equal piles. Each may contain any possible combinations of colors such as six red and eighteen green, or twenty green and four red. When one of these piles is added to one dealt from an entirely different deck—the chromosomes of another person—more than 500,000 different combinations are possible. No wonder no two children (excepting some twins) in the same family are ever exactly alike!

This second set of two cells is next speedily converted, by steps we need not follow, into four sperm each with its oval head and long tail. The changes are now complete.

An egg is formed from the female germ cell by exactly the same number of divisions and substantially the same methods. It is, however, much larger than a sperm and can be quite readily seen on a dark background as a white speck 1/125 of an inch in diameter.

While the process of division is the same, there is an important difference between the male and female chromosomes. The pair XY (Fig. 6) which are unalike in the male cell are replaced by a pair both members of which are X. Thus it is said that the male cell carries XY and the female XX chromosomes.

A slight difference, it seems, yet it is just this minute difference between the male rod and dot (|ı) and the female double rod (||) which controls sex. It has been proved again and again in the animal world that the |ı cell becomes a male and the || cell a female. Prof. Painter's researches point to the same conclusion in man.

This is just one specific instance of heredity being controlled by the chromosomes. How do they carry such awesome power? The answer simply puts another burden upon our already staggering imagination. The chromosomes, we are told, are really rows of tiny chemical bundles, or packets,[1] strung together somewhat like a string of beads. The packets can be plainly seen in the chromosomes of some creatures, as shown in the accompanying figure, where they are quite loosely strung together. The lengthwise splitting process appears plainly here.

FIG. 12

There are, we are told further, probably several thousands of separate packets, all different chemically. Forty-eight chromosomes; several thousand packets! This longest chromosome, though it be but 1/10,000

[1] Technically called "genes" (jeans) or "factors."

of an inch long, must contain several hundred—maybe a thousand—packets. Furthermore each packet has its regular position somewhere along this chromosome. It is, so to speak, bead number 1, or 65, or 423, and is normally to be found in its correct place.

In a variety of fruit fly having eight chromosomes, Thomas H. Morgan and his associates have discovered more than 400 packets each located in its special place in a particular chromosome. They have discovered what different combinations of the packets produce certain physical qualities such as red or white eyes, a long or a short wing, and are able to "make up" (breed), as they say, flies with any such physical peculiarities just as they wish.

Nothing comparable to this is known about human chromosomes. Two of the 48 specks we know control sex. What if we knew the business of each one of them? These unbelievably small dashes and curves are the shorthand of God. Could we read their meaning in full they would tell us at the very beginning of life with what physical and mental characteristics the individual would be endowed.

How impossible to explain this whole process by chance! Over and over again one sees every indication of intelligence. Everything appears the work of a Master Mind. Step after step seems most cleverly adapted to accomplish some desired result at just the right time. The Creative Mind must have planned well and perhaps long.

"The way these chromosomes behave in the cells," says Albert E. Wiggam, "the marvelous and to us still mysterious way in which they move with all the me-

chanical precision of the planets; the way they divide and grow and sort themselves . . . as though they were endowed with some inner intelligence or else were under the guidance of some Supreme Will, acting with a vast purpose in view—all this to my mind is the most inspiring and exciting series of events it has ever been the privilege of the human mind to contemplate." [1]

In such a vein does the biologist write regarding just one of the physical phases of sex.

4

Reproduction is no simple process at any stage. Germ cells pass through most extraordinary changes before they become sperm or eggs. Elaborate physical organs, delicately adjusted, are provided to bring sperm and egg together. Their subsequent development is a most astounding affair, even to the mind grasping only a fragment of the story these next pages tell.

After a girl reaches puberty, about every twenty-eight days one of the eggs (germ cells) in the outer layer of the ovaries enlarges and breaks through onto the surface where it is picked up by the finger-like end of the oviduct and started on its journey to the womb.[2] If sexual intercourse has occurred, somewhere on the trip it may meet a few sperm.

Lusty fellows, these "microscopic animals" with their blunt heads and slender tails six times as long.

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[1] A. E. Wiggam, *Fruit of the Family Tree,* p. 33. Bobbs-Merrill Co., Indianapolis.

[2] If the reader is not familiar enough with sexual anatomy he should now read very carefully Appendix A.

In spite of the long slender tails they are but 1/500 of an inch in length. Lashing about, they can drive themselves forward two or three times their own length every second. Several million of them are deposited in the vagina at a single time. In a few hours at the most, some will have raced from the vagina into the womb and on into the tubes, clear to the ends if need be, in their search for an egg.

It is fortunate that millions are entered in the race. There should be many starters where the stake is nothing less than life itself. Most of the runners will lose their way, weary and die, but some one may be the first to find the egg, merge itself with it and win the right to become a human being. How great a prize for the victor!

Nature uses great care to see that the human egg meets a sperm. Fish lay their eggs by the millions and leave them to be fertilized quite by chance after the male pours his sperm into the water near them. In human beings sperm by the millions are fully protected in the body in their search for a single egg. They live long enough to continue their quest at least for several hours and possibly as long as eight days.

When an egg passes into the oviduct, sperm may be waiting it or they may arrive much later. As they near an egg the racers seem to make a final spurt. Many may encircle it. Some one touches it. As if it were ready to admit the first sperm that knocks, an entrance opens at the point touched by the sperm. It enters, whereupon the door shuts, pinching off its tail! No matter; it is unnecessary now. Almost immediately a mysterious change takes place in the membranes en-

closing the egg. Other sperm are repelled. No other is allowed to enter![1]

The male and female cells have become one; fertilization is complete.[2] In this tiny speck is now condensed all the physical and mental inheritance of man, all the legacy of unnumbered generations of ancestors.

5

Immediately there is portentous industry. In the space of a few months this speck, barely visible to the eye, will have become a human body fully equipped for independent life.

What thoughts we would think if we could actually see a human body take shape! In some animals "the changes are so rapid," says Prof. George W. Bartelmez, "that one can sit for hours enthralled by the beauty of the object and the orderly sequence of events as one structure after another appears."[3]

"Examine," says Huxley, "the newly laid egg of some common animal, such as a salamander or newt. . . . Let a moderate supply of warmth reach its watery cradle and the plastic matter undergoes changes so rapid and yet so purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless mass of clay. As with an invisible trowel, the mass is divided and subdivided

[1] On rare occasions it seems probable that more than one sperm accidentally enters. If so, the egg probably dies.

[2] When the egg has been fertilized it is said a woman has "conceived" or conception has taken place.

[3] In *The Nature of the World and of Man,* University of Chicago Press, p. 443.

into smaller and smaller portions—and then, it is as if a delicate finger traced out the line to be occupied by the spinal column and molded the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb . . . in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to the vision . . . would show the hidden artist with his plan before him, striving with skillful manipulation to perfect his work." [1]

The more one knows about it, the more mysterious and marvelous appears this transformation of a single cell into a human body. Nothing is more intricate. No machinery can grow or repair, feed or reproduce itself. Never has anything been assembled requiring the cooperation of anything like as many parts as the trillions and trillions of cells comprising the body.

Yet the whole has come from just one cell entirely unassisted, save for shelter and food supplied by its mother. The child even creates its own blood; not one drop is taken into its body from the mother. It early becomes attached to the womb by a remarkable organ, the placenta, through which the maternal blood supplies food and oxygen and takes up the waste products. The transfer takes place through a thin tissue separating the mother's blood from the child's; they are never mingled or exchanged.

A mere glance at what takes place as the body is formed reveals activity beside which the most skilled workman's efforts are crude and bungling.

[1] Thomas Huxley, *Lectures and Lay Sermons,* p. 260. E. P. Dutton & Co., Inc., New York.

Take, for example, the heart. It begins as two tiny tubes growing toward each other from opposite points within the body cavity. The tubes meet, fuse together to form one tube with a single opening bent to resemble somewhat a letter S (Fig. 13). In this form the heart is little more than a crooked tube through which the blood flows propelled by tiny pulsations. It is, in a way, like the simplest one-cylinder engine. Nature's problem is to convert it into a modern four-cylinder model while it is running full blast, for once the heart begins to beat it cannot be stopped for repairs or while an improved valve is installed. Impossible as the job seems it gets done and done in the space of a few weeks.

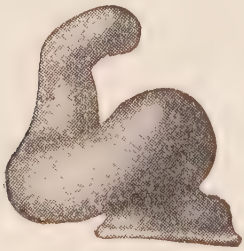

Fig. 13

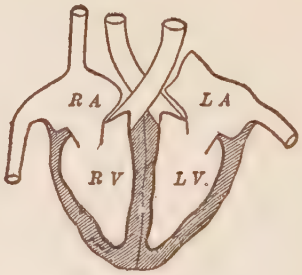

Fig. 14

Diagram showing cavities of the heart. *RA*, right auricle, *RV*, right ventricle; *LA*, left auricle; *LV*, left ventricle.

If we examine the head we have not only an amazing exhibition of skill, but of cooperation in some instances between two different portions of the growing body to form a new part.

At an early stage two tube-like stalks are grown out from the child's fore-brain toward the outer covering.

When the ends of the stalks touch the outer covering they become cup-like while the covering thickens above the cup (Fig. 15), forms a hollow ball (Fig. 16), and drops it into the cup to become the lens of the eye (Fig. 17). The bottom of the cup becomes the retina and its sides form the pupil.

Fig. 15
r cup like formation at first; o thickening from which ball is formed

Fig. 16
r the cup deepened; t the ball which forms the lens

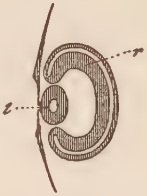

Fig. 17
r the retina of the eyeball; t the lens of the eye

Before there is any semblance of human features, two small grooves appear on the head and deepen into pits. From each a separate nasal opening develops, giving the partially formed face a grotesque, goblin-like appearance. In time these grow together and nostrils are added to form the human nose. If they do not grow completely together, the child has a split, or "cleft," palate, or the roof of the mouth is open lengthwise. Below the nose three separate pieces grow together to form the upper lip. Failure to unite properly results in a split, or "hare" lip.

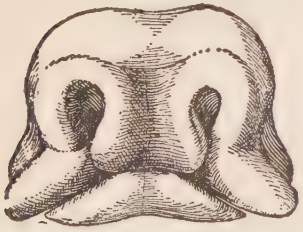

Fig. 18

At the right time and exactly the correct place one group of cells develops an eye stalk and another fits in a lens. Two different groups produce separate tubes and then unite their forces to combine both into one heart. Nasal openings, lip and palate grow together where they should. In such an orderly fashion do the cells go about their labors as if they were skilled workmen obeying some Master Builder.

FIG. 19

FIG. 20

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At the outset, all that is to be a human body is but a single cell. In a few hours it increases its weight at least 1,000 per cent; in a month, 10,000 per cent. When about a week old it has grown to look like a shoe sole 1/16 of an inch (1.54 mm.) long (Fig. 19). In less than three weeks, though only 1/10 of an inch long (2.6 mm.) it has developed (B) a simple heart, a few veins and arteries, and (A) the beginning of eyes

(Fig. 20). Meantime the majority of the organs have taken on recognizable features.[1]

Not until the second month does the child begin to resemble a human being. At the end of that time it is about two inches long, "with skull and brain, and dainty traceries of bone in arms and legs already formed."[2] Considering its age it is surprisingly human in appearance.

The third month rudimentary sex organs appear, but whether the child is male or female cannot be determined until the fourth month, when it has grown to be four to six inches long (10-17 cm.). Eyelids which appeared the month before grow together during the fourth month and do not open until shortly before birth. Many animals bear young "born blind"; their eyelids are still stuck fast to each other and do not separate for several days (kittens, 10 days, etc.). Sometimes a child is likewise "born blind."

Finger and toe nails appear in rudimentary form during the fourth month, but their edges do not project from the skin until the sixth month. For the most of the last three or four months fine hairs cover the child with a thick, woolly coating which disappears during the last, the ninth, month. The permanent hair may be a different color.

Muscles and bones are sufficiently well developed to enable the child to move sometime during the fourth month. As it grows stronger the mother feels the first faint stirring within; the child has "quickened." Ere

[1] Measurements used here do not include child's coverings.

[2] John P. Gavet, *Journal of Social Hygiene*, Dec. 1927, p. 526.

long it will squirm and twist about in its sheltered home and deliver many a lusty punch and kick strong enough to cause small but plainly visible bulges on the abdominal wall.

Usually growth continues in the womb for about 280 days (10 lunar months), but premature birth is not uncommon. Given proper care, a child born two months earlier may be expected to live.

It is difficult to realize that at every stage this developing body is simply a collection of cells. They are the units with which all parts are built. I know of no better comparison than to call the embryo a colony of workmen—the cells—each apparently intent on his particular job. With skill beyond comprehension they work their changes. Always there is co-operation. At all times the parts are nicely adjusted to each other.

Often the "workmen" move about in the child's body pursuing their tasks. The most vivid illustration takes us back to the first few hours of life. The fertilized egg is a single cell. It divides rapidly into two; the two become four, eight, sixteen and so on until a small cluster of a hundred or more cells is formed somewhat resembling a mulberry. Some time very early in this process one or two cells are set aside to supply the child with sex cells. No one knows just when this happens; it may be when there are only 64 cells; it surely is while all the cells are yet alike. We might imagine these three-score cells counseling among themselves, agreeing to provide germ cells first of all for this body they are building. We can fancy the council then selecting one or two from their own ranks and

consecrating them, as it were, to the transmission of life to the next generation.

In a month this one or two thus set apart have grown into a little colony of maybe 30 or 40 cells, all exactly like the founders. Moved by some common impulse, the colony migrates, making what is, for it, quite a trip, to another part of the body where, later, ovaries or testicles will be formed. In the new home the colony flourishes, multiplying its numbers again and again.

If the child is a male, tiny cords are formed and into them the enlarging colony makes a second move. Eventually the cords become tubules in the testicles. They are formed inside the body and shortly before birth or a little later pass through an opening in the abdominal wall into the scrotum. Occasionally one or both do not descend to their customary position, a condition sometimes remediable by surgery.

Thus do the one or two cells supply the testicles with innumerable germ cells—mere duplicates of the original fertilized egg. By this elaborate, orderly arrangement Nature transfers, unaltered, the chromosomes—those carriers of heredity—from parent to child and endows the child with power to transmit them, arranged in new combinations, to another.

Through the many months of womb-life, the child is strikingly well protected. At the end of the first week the fertilized egg has become a round mass, hollow like a rubber ball and filled with a liquid of its own secretion. In this liquid the child is suspended in another sack of fluid. Both sacks greatly enlarge. Eventually the inner completely fills the outer one,

forming one sack with a double wall and containing the child floating in a large quantity of "water" (Fig. 21).

Fig. 21

Since the force of a blow is dispelled by a liquid in all directions, it is difficult to injure an object floating in it. Obviously only the most severe blow could injure the unborn infant suspended as it is in one or two sacks of fluid and protected by the muscular walls of womb and abdomen and the bony structures of the hip and back.

After birth there are yet long years before the body is mature. Men are not fully developed until they are about twenty-five years old; women mature earlier. Our "workmen," the cells, must labor long and faithfully but the structure they build is worthy of any

effort. The human body is a magnificent edifice, "filled with intricate devices, cunningly adjusted, wonderfully adapted." [1]

The very muscles, in which a young man feels such a pardonable pride, are an unexpected wonder. Side by side hundreds of muscle fibres are bound together like sticks in a bundle to make any one of the muscles enabling us to move about. Each fibre is a long, thin, transparent casing, about 1/500 of an inch in diameter, enclosing a jelly-like substance. Muscles contract by some process probably akin (though it is difficult to understand how) to the crystallization of this semi-fluid!

If we did not know already how strong muscles are, it would be almost unbelievable to think these soft, half-liquid shreds of flesh could be so powerful and efficient a machine. The major muscles in the forearm weigh about half to three-quarters of a pound, yet they are capable of exerting a force from 1300 to 2000 times their own weight, or fully half a ton! [2]

The heart is the most amazing muscular marvel—a machine so perfect that engineers say improvement is difficult to imagine. Weighing less than a pound it nevertheless exhibits prodigious strength. This automatic pump circulates nearly a gallon of blood through the body once every minute the body is at rest and perhaps eight times as often during violent exercise, under pressure enough to raise a column of blood about six feet in a narrow glass tube if it were inserted

[1] A. V. Hill, *Living Machinery*, p. 298. Harcourt Brace & Co., New York.

[2] A. V. Hill, *op. cit.*, p. 72.

in an artery. When the body is at rest the blood is pumped over and over again at a rate equivalent to at least 500,000 gallons a year. In twelve months an ordinarily active man's heart does work sufficient to raise about a ton of water from sea level to the top of Mount Everest (29,000 feet).

Blood is red because of the minute red particles called corpuscles, which are about one-third as thick as they are wide. Placed side by side 3,000 would not quite make an inch. To get a pile an inch high it would be necessary to stack at least 12,000 one on top of the other. Any one by itself would be too small to be seen by the unaided eye but they swarm in the blood in such vast numbers—about 25 trillions altogether—that it appears to be wholly a red substance whereas it is only colored somewhat as water is colored by coffee.

The particles are red because of a very unusual substance, haemoglobin, which is able to carry more oxygen in proportion to its size than anything else known. Passing through the lungs each corpuscle picks up a load of oxygen and bears it off. Ten or fifteen seconds later they squeeze through passageways in all parts of the body so narrow they must squirm through edgewise, feed their oxygen to the cells, take from them a cargo of waste matter, carbon dioxide, and rush back to the lungs to exchange it for another load of oxygen. If it were not for this unique capacity of haemoglobin to carry a big load of oxygen we would die gasping for breath, even though lying perfectly still in bed, for the most frantic efforts of the heart could not pump the blood half fast enough to get sufficient oxygen to the cells.

Another great marvel in the human body is its nervous system. All points on the surface and many inside are connected up in a gigantic network of nerves organized into something similar to a telephone system. The nerves run into different centers, comparable to exchanges, in the brain and spinal cord; and the various exchanges connect with each other.

"This method of using exchanges saves an enormous number of lines," says A. V. Hill, "as it does with our telephone system. If every part of the body had to be connected to every other part, the body would consist of little but nerves. . . . The action of these exchanges is largely automatic. . . . If we flash a light in a man's eyes, he blinks; . . . if we tap him, as he is sitting with legs crossed, just below the knee cap, his leg kicks forward quite independent of whether or not he wants it to do so. A particular set of messages has been sent; they get to the exchange, they pass, perhaps to other exchanges, all automatically, and in a few thousandths of a second they call up the muscles which make the blink or the kick." [1]

Every nerve is composed of hundreds of long and very fine fibres each about one-tenth as thick as a human hair. It is something like a telephone cable with hundreds of wires running through it. One of these fibres runs to each one of the tiny muscle fibres bound together to form a muscle and ends in a little tab spread out on its surface (Fig. 22). When we want to move a muscle, a message speeds over every

[1] A. V. Hill, *op. cit.*, p. 9.

wire in the cable at the rate of about 400 feet per second and causes each muscle fibre to contract.

When you double up your arm to display your bulging biceps, thousands of muscle fibres have contracted, each working in the same way, each obedient to your will and all working together in perfect agreement.

FIG. 22

In speaking, over 100 muscles must be managed. Each step one takes involves the cooperation of about three hundred muscles and 100 million nerve cells. What amazing numbers must work in harmony in order to run, play tennis, or draw melody from a violin!

Of such marvels is this body in which we dwell awhile. Now what of the part sex plays in it?

6

By the third month external evidence of sex may be seen. A child is now fully prepared to be either male or female! It has in rudimentary form the sexual

organs, internal and external, of both sexes and one cannot tell from its appearance which sex it is, but ere long the external parts will be well enough developed to indicate plainly whether it is male or female. These rudimentary organs are the first conspicuously visible evidence of sex but they by no means mark the beginning of the influence of sex upon the body.

From the very first moment sperm and egg are united, the child's sex is determined. How? The process is simple enough yet so little subject to human control that parents may never be able to plan confidently on having a boy or girl just as they choose.

In order to get a clue to the situation we need only to recall the fact that one pair of chromosomes controls sex (see page 13). When the pair is the rod and dot, **|ı**, the individual is male; if two rods, **||**, female. If it were possible to make these combinations at will, we could produce a boy or girl to order. Now we do know a bit of Mother Nature's secret. We have literally seen part of what she does. A little more and we might surprise her at work and discover exactly how she manages the whole job.[1]

Since these chromosomes do control sex it seems likely that they exert an influence from the moment the egg is fertilized though no outward evidence of this activity is visible. They may be working toward establishing sexual differences in the child even when it is only a cluster of fifty or sixty cells. Consider the marvelous arrangement by which one or two cells are set aside, possibly as early as the second or third day,

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[1] See Appendix B for a description of how sex is determined.

to furnish germ cells for the boy or girl. What is more reasonable than to suppose the pair of sex chromosomes have mysteriously brought this about.

Thence forward the busy cells seem never to be beyond the influence of sex as they go about establishing a sex center, forming sexual parts and organs and otherwise shaping the body to be distinctly male or female.

Even at birth a child displays quite definite indications of sex apart from the sexual parts. From the skeleton of a new-born babe, an expert might readily determine the sex, because the bones of a boy and girl vary, even thus early, in size and shape.

Aside from the sexual organs, physical differences between the sexes are not so marked in childhood as they are in youth and maturity. When testicles or ovaries begin to pour out the sex hormones at puberty, maleness or femaleness is more strikingly displayed by the whole body as we have seen.

Eunuchs demonstrate how profoundly a male body is influenced by the testicles. An even more interesting illustration is afforded by experiments upon guinea pigs. Both testicles being removed, an ovary was successfully transplanted in a male's body. Thereafter his breasts developed and produced milk and he suckled and cared for young with a feminine interest.

That women cannot run as fast as men is a commonplace in the athletic world, at least. It is a limitation essentially due to sex. Since the bony structure supporting the spinal column resembles a basin, it is called the "pelvis." Presumably because a woman requires additional space in the abdominal cavity for

child-bearing, her pelvis is much wider than a man's; her hips are, therefore, broader. As early as five months before birth differences between a male and female pelvis are apparent. Because the sex chromosomes are those of a female the busy cells build, responsive to direction, a broadened and otherwise altered pelvis. This broadened pelvis results in the legs being attached to it so that a woman must run by a semicircular rotation of her legs. They do not function for speed as well as a man's, no doubt to many a woman's everlasting disgust.

A woman tends to store up energy against the demands of motherhood, in the form of fatty tissues encasing her muscle fibres. This tendency is "chiefly responsible for the charm and softness of the smooth rounded feminine form." [1] A man's body probably contains but little more than a third as much fatty connective tissues. His bones and muscles are, therefore, less padded; his bony joints are more conspicuous, his muscles more prominent.

One can readily see why sex produces such differences, but just why it should account for such things as a woman's slender hands and a man's big feet, or the tendency of a woman's second toe to be longer than a man's, is much more difficult to understand. But as a matter of fact, sex does exert a far-reaching influence throughout the entire body. "Taken on the average," says Havelock Ellis, "a man is a man to his thumbs and a woman is a woman to her little toes." [1]

[1] Havelock Ellis, *Man and Woman,* pp. 49 and 64. Houghton Mifflin Company, Boston.

7

The scientist tells me that my physical characteristics have been inherited by means of microscopic specks; and that my body came from a single cell and is now a composite of twenty-six thousand billion cells, all derived from one, and all marvelously organized into the various parts of my body. He staggers my imagination by telling me such things as that my ear is made of 60,000 parts [1] and that a hundred square yards of tissue, enough to paper a fairly large-sized room, have somehow been crumpled up and packed into my chest as lungs.

Wonders are multiplied and conviction added to my soul when I learn that my muscles are but a bundle of jelly-like threads of matter; that more than a billion nerve centers must work together if I stand erect; that two million sweat glands help to discharge the waste products from my body; that—I call a halt. Why multiply examples? Why further baffle my powers of comprehension?

Enough I know already to convince me that chance cannot explain such an amazing picture as chromosomes and body present. I cannot attribute such surpassing orderly activity to chance. Intelligence must have brought it to pass.

Well, then, who organized the chromosomes? Who determines their movements? Who marshals this army of cells? By whose command does one bear a bluish bit to fit into the iris of the eye and another a

[1] Michael Pupin, *The New Reformation,* Chas. Scribner's Sons, p. 248.

lime particle for a bone? By whose direction do millions unite to form here a rib, there a stomach or a brain? Who holds them a united force, cooperating in the various parts of the body to the common end of sustaining life?

I, for one, am impelled by the vast array of facts to believe with Walt Whitman that

> "The narrowest hinge in my hand puts to scorn all machinery,
> And a mouse is miracle enough to stagger sextillion of infidels." [1]

He is, indeed, a Master Chemist who first packed the characteristics of all living creatures into chromosomes.

An Intelligence, gifted beyond my imagination, must have devised all the amazing process by which sperm and egg take form, unite, and forthwith grow into a human body.

A Superb Craftsman is He who created all the complicated machinery of sexual parts and organs.

I do not know or care why God chose to create us male or female. Nor do I understand why He sees fit to exert through sex such a profound influence upon man's physical and mental makeup, from the beginning to the end of his days.

But the more I know the more I view with astonishment and awe all that constitutes sex and the more I am persuaded that sex is not, even in its physical aspects, low or vile.

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[1] "Song of Myself," canticle 31.

Chapter II

THE MEANING OF SEX IN HUMAN LIFE

Considered only as a physical matter, sex in man, just as in other animals, is the method of reproduction and therefore the means by which the race survives. But it would be surprising if in so remarkable an animal as man sex has no other possible significance. Just what is its meaning in human life?

1

Let us consider first the relationship sex has to the things richest in meaning to men.

My mind never turns to this subject without recalling an unexpected remark by an eighteen-year-old chap I once knew in San Antonio.

To all appearances Jim was a cold, cynical, "hard-boiled" young fellow. His mother had died so many years before that she was only a cherished, childish memory. He bitterly reproached his father for having twice "tried to give me away." Both times he ran away from the orphan asylum in which the father had placed him. After his mother's death his life was a tale of unhappy years spent in rebellion, first, against his father, then against a grandmother who took him for a while, and lastly, against a stepmother.

When he was fourteen he left home in a final outburst of defiance. From that day to the summer afternoon I met him, half sick and almost penniless, he had "gone it on his own," a homeless, friendless boy, working some, and stealing and begging his way not a little. And in that time he had drunk deeply from the cup of evil. There was not much in the whole gamut of vice which he had not experienced.

Knowing him and his story as I did, he took me by surprise one day as we stood on the curb waiting for a funeral cortege to pass, when he suddenly said, "There is one thing I *would* like to know."

"Well," I said, "what is it, Jim?"

"Do you think I would know my mother in the next life?"

The question was so unexpected, his gaze was so direct and earnest, that it was a moment before I could speak of my conviction. Then a long silence fell upon us, filled with stirring thoughts as we watched the passing procession. At length he said with an unmistakable sincerity in his voice: "Well, if I could really believe so, I think I would be about ready to die."

Those of us who have come to years of discretion under a mother's loving care and guidance must be able to understand something of the keen sense of loss which prompted him to speak thus out of his heart. For we can share with the poet his memories when he wrote of his mother:

"She loved me before I was born,
She took God's hand in hers and walked thru the
Valley of Shadows that I might live.
She bathed me when I was helpless,

She clothed me when I was naked,
She gave me warm food when I was hungry,
She rocked me to sleep when I was weary,
She held my hand when I learned to walk,
She nursed me when I was sick,
She suffered with my sorrow,
She laughed with my joy,
She glowed with my triumph.
While I knelt at her knee, she taught my lips to pray,
Through all the days of youth she gave strength in my weakness, courage in my despair,
She was loyal when others failed,
She was my friend when other friends were gone,
She loved me when I was unlovely, and led me into man's estate to walk triumphant on the King's Highway and play a manly part.
Though I lay down my life for her, I can never pay the debt I owe my Mother." [1]

Young men yield ready tribute to "Mother." But listening to their casual conversation one might sometimes gain the impression that they have little respect and less regard for "Father." Many a son seems to talk of his father with much the same enthusiasm and feeling that he might harbor for an animated cash drawer with an uncertain combination. Of course, it would be interesting and even somewhat fascinating. It has such possibilities! If one is lucky he hits upon the combination at times and perhaps now and then he might get a "ten-spot"!

That's mostly light talk and camouflage. Hidden beneath their careless manner and breezy speech with its slangy references to "The Old Man" or "The Gov-

[1] Author unknown.

ernor" are sentiments beyond their ability to put into words. In some high moment they may find language adequate to their feeling as did the youth who, perhaps for the first time in his life, said what he had always thought, in a letter to his father written on the eve of battle.

"To my father," the letter began.

"This is a final message for you to read when I am gone. There will be so little else. Just a brief official notification. Perhaps a statement of a brother officer as to how I fell. Beyond that, nothing. So therefore now, beforehand, I say farewell.

"There is no need for many words, but first of all I want to thank you as your son. You have been to me the best father a fellow could ever wish. I want to thank you for the gift of a clean and strong, vigorous, and healthy body, straight limbs and thews that could serve England at her need. For the long years of self-denial that made my education possible, for the guidance and teaching that kept me straight in the days of youth, for the counsel and help ever freely proffered when asked for, for all unselfish things in your example, again and most earnestly I thank you.

"Secondly, as to my death, inasmuch as we be men together, there is little need for words. It is in a good cause that I lay down my life. I am proud to be one of those whom England takes, who in their bodies pay the price of her honor, and though in your heart there will be sorrow you will also be proud, and you will not grieve overmuch. All good things be unto you. May the coming years bring a wider field of service, honor, and honorable work, strength and wisdom to perform it, and in the end peace and contentment and quiet rest.

"Your son, a soldier of England, salutes you. Farewell."

"Mother," "Father." What two words are capable of recalling more treasured memories and stirring deeper emotions? Yet they are by no means the only words fraught with peculiarly rich meaning. I am sometimes told that one of the most significant of them has no special meaning to youth because it is outside their range of interest and beyond their capacity to appreciate. I have not found it so. No mature years are required to anticipate the joys of fatherhood enough to understand much of what Emerson revealed of a father's heart in five short entries in his diary.

"October 29, 1836. Last night, at 11 o'clock, a son was born to me. Blessed child! a lovely wonder to me, and which makes the universe look friendly to me."

"April 8, 1837. Ah! my darling boy, so lately received out of heaven, leave me not now! Please God, this sweet symbol of love and wisdom may be spared to rejoice, teach and accompany me."

"July 9, 1839. I like my boy, with his endless, sweet soliloquies and iterations, and his utter inability to conceive why I should not leave all my nonsense business and writing, and come to tie up his toy horse."

"January 28, 1842. Yesterday night, at fifteen minutes after eight, my little Waldo ended his life."

No other words appeared on the diary's page that day, nor did his pen touch it again until it wrote two days later:

"The morning of Friday, I woke at three o'clock, and every cock in the barnyard was shrilling with the most unnecessary noise. The sun went up in the morning sky with all his light, but the landscape was dishonored by this loss. For this boy in whose remembrance I have both

slept and awaked so oft, decorated for me the morning star, the evening cloud. . . . Every tramper that ever tramped is abroad, but the little feet are still. He gave up his little innocent breath like a bird. Sorrow makes us all children again." [1]

What are the great words in our vocabulary? What words mean most in the memories and aspirations of men? Just "mother," "father," "sweetheart," "wife," "child." Around each cluster priceless memories. Each of them is a symbol of one of life's greatest relationships. Yet sex, which some are prone to despise, is the foundation for every one of them.

Because of sex human beings share their lives in these relationships and in the sharing find the most satisfying experiences known to mankind. Remove the element of sex from our make-up and we would have to take out of our lives the things which now afford life's deepest joys and finest inspirations, the very things which we have come to value so highly that we feel they are among the great spiritual experiences of the race.

2

There is such a wide gap between sentiments associated with the home relationship now and the attitudes in the primitive sex relationships that one would not think, at first glance, that one has been derived from the other. Yet, as we shall see, such is the fact.

In early times one of the ways of securing a wife

[1] *Heart of Emerson's Journals,* pp. 105, 108, 144, 172. Houghton Mifflin Company, Boston.

was to capture and carry off some woman. Some present-day customs bespeak this ancient practice. On the east coast of Greenland, for example, it is said that the only method of contracting a marriage as late as the beginning of the twentieth century was "for a man to go to the girl's tent, catch her by the hair or anything else which offered a hold and drag her off to his dwelling without further ado. Violent scenes are often the result—but the woman's relatives meanwhile stand quietly looking on, as the struggle is regarded as a purely private affair." [1]

Another, and probably later, form of marriage was by purchase, either with labor or property. A classic instance has been preserved in an Old Testament story. "I will serve thee," said Jacob to Laban, "seven years for Rachel, thy younger daughter." Among the Navajos, to draw an example from recent times, an unusually industrious and skilled maid might bring her sire as high a price as twelve horses. Other savage bridegrooms seem not to have had to reckon with such a high cost of getting married. A cart load of rice, a whale's tooth or a pig have served in other lands to satisfy the father.

It is interesting to note in passing that payment was commonly in advance but credit could be arranged in some cases. One South African tribe went so far as to permit the groom to pay in installments with the proviso, however, that any children born before payment must be redeemed with a cow. Yet we some-

[1] E. Westermarck, *History of Marriage,* p. 388. The Macmillan Company, New York.

times think our modern installment payment methods are something new under the sun!

Such practices naturally put women in the category of something in which a man might acquire proprietary rights. It is not surprising, therefore, to find that a primitive man often valued a woman chiefly as a kind of property, especially desirable, in part, because she was a laborer who did his work and left him free for the hunt and warlike pursuits. Being sexed he was inevitably drawn to the female and came to form those relationships which were the forerunners of the modern family. But as a consequence of this and other ways of regarding her, his dealings with his mate were often marked by scant regard for her wishes, or even by stark cruelty, practices which yet exist among little developed peoples.

A Somal bride, according to Robert Briffault, "when introduced into the bridal chamber, begins married life by receiving a sound flogging from her husband, who meets her whip in hand." [1] An Australian native, when food is scarce, feeds his wife last of all. Among the Aleuts wives were objects of barter the same as food and clothing, and there was a time in the history of Rome when "a special law had to be passed making it illegal for a man to sell his wife, which he had the full liberty of doing." [2] A Greenlander might beat his wife when and as much as he pleased. Among some aborigines the practice was so common that it has been facetiously said that a wife actually feared

[1] Robert Briffault, *The Mothers,* Vol. I, p. 315. The Macmillan Company, New York.

[2] Robert Briffault, *The Mothers,* Vol. II, p. 349.

she had lost favor in her lord and master's eyes if he did not trounce her occasionally!

While a man might have been privileged to deal indifferently or harshly with his wife in these and other ways, it could scarcely be true that all men did act so unfeelingly. Affection could not always have been altogether wanting in the relationship between mate and mate. Marriage customs among folk well above the primitive stages of development have demonstrated that the life together of even a savage man and woman was likely to develop the beginnings of affection. A Chinese student in this country recently said: "We Chinese do not know what a moonlight walk is. We seldom talk to a girl. The parents arrange the marriage of their son. A boy and girl may be totally unknown to each other before marriage but after they are married they often love each other. The Chinese depend upon love in marriage just as you do." Many peoples formerly followed this or a similar custom. Yet it is well known that the husbands and wives thus united often grew to love each other.

So it must have been in the very early and crude forms of family life. Living together involved mutual interests and activities for common purposes. In addition to their common sex life husband and wife were necessarily more or less deeply interested in many things each other did, such as the efforts to secure and prepare food, arrange shelter and ward off unfriendly beasts or human foes. Probably most important of all, both were interested, though in different ways, in their children. This sharing of the most elemental and vital interests was so calculated to give rise to and

foster the growth of affection that some faint emotion akin to love for a mate may well have been felt by a very rude and little developed man.

Thus it came about that in this sharing of experiences, based upon sexual differences which constitute the source of family life, men and women actually first learned to love each other and, because they did, to be thoughtful, unselfish and self-sacrificing. Sex created situations in which tender emotions took root and grew into the spiritual fruitage of unselfish devotion to mate and child. The best we know in home life today is, therefore, but a higher development of the emotions perhaps faintly felt even by primitive mates, but certainly fostered and brought to their finest expression in the sex-formed family. Out of what was once merely a physical attraction, selfish sometimes to the point of cruelty, have grown relationships which call forth the best in human nature and afford some of the most exalting experiences known to the human heart. It is in these spiritual values associated with the physical aspects of sex wherein sex is supremely significant to any individual today.

3

Sex could not so splendidly enrich the life of individuals without also becoming a constructive force in all social progress. The fact is that the kindness, thoughtfulness and other unselfish qualities inspired by affection and displayed more and more in the family relationships, spilled over, as it were, into the world, and became a powerful influence in the development of

the finest phases of our present-day civilization. In the family, for example, mankind was first schooled in the art of chivalry. In their daily contacts within the home men gradually learned more and more of the value of womanhood and because they did they came to carry something of their respect for and devotion to mother, wife, daughter and sister over into their dealings with women outside the family. By such a process sex brought chivalry into the world and fostered its development.

In the family, a sense of fair play and justice was stimulated until it became impossible for a right-thinking man to cheat his child or a high-minded son to work an injustice upon his mother. Carried over into dealings outside the family these sentiments were expressed by efforts to insure a square deal and justice to others. Sex has thus been a powerful influence behind the development of courts and all efforts designed to remedy wrong and do justice.

Our vast school system rests, in the main, upon sex-derived parental love. Regard for our own or other children prompts us to give them every possible advantage, so we establish public schools, endow colleges and pour out vast sums for universities and foundations for the advancement of learning.

It is possible in a similar way to point out how sex is intimately associated with the development of art, in all its forms, and such more practical things as hospitals and charitable organizations, as well as many other important expressions of our civilization.[1] Even

[1] See Appendix C.

religion itself is somehow closely related to sex and vivified by it.

Of all its contributions to social progress the most significant is the stimulus it has given to the development of a spirit of unselfish cooperation. From the first the family has cultivated an attitude of mutual helpfulness and unselfish service, particularly in the care of children. And from the first the members of the family have taken a very different attitude toward the outside group. Within the family there was conduct based upon good will and affection. Toward outsiders there were suspicion, distrust and ill-will, by reason of which it came about that men did not scruple to take advantage of, wage war upon, and enslave their neighbors.

"Such ideals as love, service, self-sacrifice for the sake of service, brotherhood, motherhood, fatherhood," says Prof. C. A. Ellwood, speaking as a sociologist, "obviously have been derived from experiences in the family. Civilization has taken these patterns and attempted to make them work also in large groups of men." [1]

"In the main," says Dr. M. J. Exner, speaking as a student of the history and nature of sex, "the self-seeking, self-serving, competitive economic world has been built upon the self-preserving instinct; the other-seeking, other-serving, unselfish, social world, in the main, upon the sex or race-preserving instinct. The sex motive has been and is one of the two great driving

[1] C. A. Ellwood, *The Reconstruction of Religion,* p. 192. The Macmillan Company, New York.

forces in the development of human life and civilization." [1]

Thus, it is true from one point of view, as Prof. Ellwood further points out, that all human history has been a struggle to transfer the spirit of unselfishness and cooperation developed in the sex-derived family relationships to the ever-widening dealings of men with those outside the family.

4

Now we have the facts upon which to base an intelligent estimate of the meaning of sex in human life. It is only when the place of sex in the life of the individual is clearly seen and when something of its contribution to social progress is comprehended that the significance of sex to humankind begins to be apparent.

From center to circumference a man's life is influenced by sex. A young man chooses his vocation in the light of tastes and inclinations molded by the fact that he is a male. Normally he works with a view to maintaining a home and providing for and protecting his loved ones as men have long been wont to do. That his body is male inevitably influences his interests and tastes in sports and recreations to a striking degree. His love for wife and child are, of course, definitely characterized by masculine qualities. Even the religion he embraces must have an appeal to the masculine mind.

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[1] M. J. Exner, "Let the Man Learn First," *Association Men*, Nov. 1925, p. 110.

Sex endows the normal male with physical vigor, courage, endurance, aggressiveness, a fighting spirit, and all other masculine qualities of body and mind. It brings him the capacity for chivalry to all women and that abiding devotion to mate and children which is the source of all the exalting joys of the home. In unexpected ways it is mysteriously involved in the development of a fine sense of honor, and his appreciation of all else genuinely beautiful in human life. And it is a potent factor among those likely to lead a man to serve his fellow men and to walk uprightly before God.

Sex, then, is not gross or vulgar considered even as a purely physical affair. Neither is it an evil emotional force in life which mankind must struggle to overcome. It brings not handicaps but a richly endowed nature with which to work out one's destiny. Its richest social values are found in the way it has quickened and nurtured good will and unselfish cooperation between man and man and otherwise contributed to the spiritual development of the race. Its supreme meaning to the individual is in the fact that love for wife, home and child are rooted in and enriched by it.

PART TWO

WHAT SHALL A YOUNG MAN DO?

Whether he realizes it or not, a young man, unless he is defective, cannot live without becoming either a leader or a laggard in human progress in the field of sex conduct. For he must, normally, deal with sex in his own life and in the very dealing he must *do something.* Neither self-restraint nor self-indulgence is a passive matter. Both demand will, decision and action. And these are not ordinarily without a marked effect on the lives of others. Whatever any young man thinks and does with respect to sex well-nigh inevitably influences someone else for good or evil, be it a younger brother, chum, girl friend or casual acquaintance, or actually involves them in desirable or undesirable conduct.

Ten thousand years ago when, it is said, the most advanced of men squatted naked on the bare earth while they gnawed some fox bone, a young man might have been excused for placing no restraints upon himself out of regard for the well-being of others or because of any very considerable concern for himself. Not so in this enlightened age. No normal youth of today can escape ordering his own sex life or avoid responsibility for doing so with due regard for the effect of his acts and attitudes upon those about him.

The query, "What shall a young man do?" thus rightfully includes self-centered considerations, but leads to the larger question of the social consequences of various kinds of sex conduct.

Chapter III

TWO SOCIAL PROBLEMS ASSOCIATED WITH SEX

The sexual endowment of mankind is utilized in various ways of which some are constructive in the highest degree, while others are productive, in themselves and in connection with other things, of social ills. To two of these ills we now turn our attention.

1. PROSTITUTION

Modern statutes in some states define prostitution in a broader sense than customarily, yet more accurately, as: "The giving or receiving of the body for sexual intercourse for hire or for indiscriminate sexual intercourse without hire." [1]

Under this definition both sexes are equally liable to suffer the legal penalties for such conduct. But the other consequences are far more severe and fall most heavily upon the women commonly called "prostitutes." (Unless otherwise specified, whenever the word "prostitute" is used in these pages, so far as women are concerned, it includes the commercial prostitute and the indiscriminate "charity girl.")

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[1] H. B. Woolston, *Prostitution in the United States,* p. 35. The Century Co., New York.

For one thing, it is obvious that the physical well being of a prostitute is jeopardized by the venereal diseases. Her mode of life exposes her to almost inevitable infection by gonorrhea or syphilis. Physical examinations and blood tests of prostitutes, wherever made, have consistently shown that a very high percentage of those examined were suffering from one or both diseases. Considered as a whole, available figures indicate that at least fifty per cent of all professional prostitutes are, at any one time, suffering from one or both diseases.[1] It is self-evident that those free from disease are ordinarily subject to infection daily by almost any of their patrons.

Prostitutes commonly live their lives in an intolerably destructive moral atmosphere. Drink, vulgar jokes, unprintable language, and a constant emphasis upon the coarsest in sex relations are usually in the very air they breathe. Their associates are apt to be none but hard women and men, intent only upon using them for their pleasure or profit and caring nothing for them as personalities. Home and the normal joys of motherhood are denied them. Little is there, if anything, in a prostitute's life to give her self-respect, to stir her finer emotions, to yield her in any measure the happiness to which every woman is entitled. Even if the life involved no cheapening sexual intimacies, it would be one from which any healthy-minded young man would shield his sister, sweetheart, or wife by all

[1] Figures showing the prevalence of venereal diseases among prostitutes, collected in connection with several very recent surveys of American cities, may be had upon request of the American Social Hygiene Association, 370 Seventh Avenue, New York City.

means within his power. One needs hardly point out the unfairness of exploiting some one else's sister, sweetheart, or wife, even if she appears to be willing.

That prostitution is a public health menace of the first rank must be obvious when one considers the prevalence of venereal disease among prostitutes and the many opportunities they have to spread it widely. According to the U. S. Public Health Service "the 'charity girl' is perhaps going with two or three men in a year, and may give each of them gonorrhea; but many professionals are exposing 100, or in a red-light district *or a city tolerating commercial prostitution,* 1,000 men, for every one the amateur meets." [1]

The extent of such direct exposures to possible infection can be fairly well estimated. Nothing which would be anything like as near the facts can be said of the number of persons to whom these men transmit any disease they may have acquired. Prostitutes are, however, certainly a center of infection from which the venereal diseases spread to patrons and thence to others in an ever widening circle.

The health menace is due not only to the fact that so many prostitutes actually have a venereal disease but also to the ease with which a woman may carry disease from man to man if she does not have it herself. Any one of the men visiting her may leave behind him the germs of syphilis and gonorrhea which may be picked up, perhaps within the same hour or day, by the very next man who patronizes her. It may be days before

[1] *The Case Against the Red Light District,* p. 4. (Italicized words inserted by the author.)

the disease develops in her, but in the meantime she has transmitted it to any number of her patrons. The fact is there is no such thing as a prostitute who is not diseased herself or who *may* not carry disease.

It is sometimes assumed that the commercial prostitute is the most dangerous source of infection. But an increasing body of evidence indicates that a venereal disease is just as likely to be contracted from any promiscuous woman regardless of whether she makes a charge or not.

Liquor undoubtedly plays an important part in thus scattering gonorrhea and syphilis. Alcohol weakens self-control; it tends to "take the brakes off." The man with "a drink or two in him" is inclined to do things he would not otherwise do. A very little alcohol may be sufficient to release the sexual impulse from the ordinary restraints imposed by a self-respecting man. It has been demonstrated over and over again that drinking is a common preliminary to promiscuity of all sorts. There is no doubt also that liquor contributes greatly to venereal infection because men expose themselves much more recklessly when under its influence than they do at other times.

Sometimes prostitutes produce a doctor's certificate as proof that there is no risk to any patrons. Under any circumstances a certificate is a fraud. It is worthless the very moment it is issued, for no physician can say that she does not carry germs received so soon before the examination that the disease has not yet developed. Nor can the certificate vouch for her condition an hour later, when some patron may have left behind him the germs of both diseases, ready to be

picked up by any who follow. Moreover, any certificate produced by a prostitute is generally based on a very superficial and altogether incomplete examination, and may be deliberately falsified as was the case in an investigation where officers discovered and seized certificates dated six months in advance.[1]

The most sordid aspect of prostitution is the exploitation of women by men and even women who are ready to profit financially by the degradation of womankind. Whenever the authorities are lax in the enforcement of laws against commercial prostitution, exploiters do not scruple to use every means to reduce relations between the sexes to a "business" promoted by all possible means likely to make it produce more money. "Because of the large returns which may be made in this way," says Woolston, "such persons are frequently led not only to corrupt youth and innocence, but also to reach those who are supposed to enforce law and order, influencing and bribing those in authority to permit what the statutes prohibit. Such exploiters have no reason for their occupation save avarice." [2]

In the absence of rigorous law enforcement such

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[1] "Unfortunately and not infrequently a physician will give a woman what amounts to a certificate of freedom from venereal disease. I have no hesitation in saying that a physician, whether a health officer or not, who certifies that a prostitute is clean . . . is acting as an enemy to the public health. He knows that his certificate means nothing, and gives it for pay in the interest of his client's business." Dr. Matthias Nicoll, Jr., State Commisioner of Health, N. Y. V. D. Information (U. S. Public Health Service), September 20, 1929, p. 379.

[2] H. B. Woolston, *op. cit.*, p. 82.

men and women usually become aggressive in their efforts to draw women into commercialized prostitution. Sometimes a man plans with cold blooded cunning to debauch some young girl by the most despicable pretense at making love. What he hopes is that he may win her affections and by skillfully appealing to her love for him and deceitfully promising marriage, induce her to yield herself to him. Such a man has been known to go through with a fake or real wedding ceremony, to deceive the girl into believing that an application for a marriage license is the equivalent of marriage, or, by threats of exposing her to her parents or friends, to frighten her into complying with his wishes.

More commonly he seeks some weak, ignorant, or even feeble-minded girl or woman who has already made her first mistake. Having found her he endeavors to lead her on and on until she consents to practice prostitution commercially and, perhaps, to support him with her earnings!

Probably there is no one for whom a healthy minded man or woman feels greater contempt than for the man known as a "pimp," who is content to live on money which is the price of a woman's virtue. Prostitution gives rise to such men sometimes because they have taken the initiative but more often, it is said, because some easy woman has taken a fancy to a youth and in her eagerness for comradeship and the semblance of love gradually corrupted his sense of manhood to the point that he is willing to live a life of ease on her earnings.

Finally we come to the women, known as "madames," who once commonly exploited prostitutes under the guise of being their "landlady." Perhaps the "madame" took half of all her inmates' earnings. Maybe she contrived, by excessive charges, to keep them in debt to her. Occasionally she imprisoned a new girl until the latter submitted or became hardened to the life. But whether resorting to such brazen methods or those less high-handed the "madame" always fattened her purse by encouraging the degradation of her own sex and does so yet wherever she is found.

Exploitation preys upon the weak and unfortunate. It has been repeatedly shown that most prostitutes are mentally deficient or the victims of unfortunate circumstances. Broken homes, wretchedly unhappy homes, feeblemindedness, lack of education and extreme youthfulness are all encountered over and over again in the life and environments of the girls and women engaged in prostitution. Often a girl makes the first misstep as early as sixteen and by eighteen or nineteen has drifted into the business. The youthful and weak are easy victims. The exploiter knows it and does not hesitate to take advantage of them.

Some of the conditions encountered ten years or more ago when law enforcement was less vigorous than it is now are significant illustrations of the lengths to which the exploitation of prostitution may be carried in the absence of legal restraints.

There were well established cases of girls being drugged, forcibly violated, or their resistance broken

down by starvation, assaults and dire threats. Women were known to have been sold to keepers of disorderly houses at prices ranging from $500 to $1,500. Houses of prostitution freely and openly flourished and madams, procurers and pimps spared no effort to entice the youth of both sexes into them. There is ample evidence today that if law enforcement is relaxed these more vicious evils of prostitution tend to recur. Seduction, intimidation, brutality, heartless deceit and even open traffic in the bodies and souls of women are part of the very nature of prostitution and are now held in check only by the vigilance of officers of the law.

Considered from any angle the "business" is a most serious evil—a veritable cancer in the body politic. We have no space here to trace prostitution's pernicious influence upon police and politician. It is to the everlasting credit of these men that notwithstanding the temptations to do so, so many have refused to take the money they might easily get from commercialized prostitution for "protection." But the constant tendency is to corrupt public officials; the temptation is sometimes most pressing and many men have not been strong enough to resist it.

Economic losses due to prostitution are enormous. By it thousands of workers of both sexes are withdrawn from productive labor. Because of it enormous sums are consumed in unproductive or destructive ways. In the aggregate the sums paid prostitutes must annually total many millions of dollars. Such economic losses are capped by the undoubted fact that much of the money spent on prostitutes is diverted from legiti-

mate family purposes and sometimes at the expense of the comfort and well-being of wives and children.

Since syphilis and gonorrhea are so widely disseminated by prostitution it is necessary to add to such economic wastes as those above a large part of the vast sums representing not alone the cost of medical care of the venereal diseases at the hands of private physicians and the expenses of maintaining clinics and institutions for the sick, blind and insane, but the enormous losses to society due to loss of working time and to premature death. And finally, to the bill for prostitution must be added the very great expense of dealing with prostitution through the police, the courts, reformatories, prisons and like agencies. In the aggregate the cost may well be reckoned in an amount comparable, as Stokes well says, with the stupendous costs of war.

But stupendous as they are the money costs shrink into insignificance in comparison with costs not computable in the coin of the realm. How shall we measure the damage done to the body and soul of procurer, prostitute and patron? What mathematics is equal to reckoning the value of even a single babe born dead by reason of syphilis, or one pair of eyes blinded by gonorrhea? Who can convert into figures the loss suffered by any man robbed of capacity for fatherhood by gonorrhea or by any woman reduced to a childless invalidism by reason of infection by a prostitute-patronizing husband?

By what possible reasoning can the whole sordid business be justified?

2. GONORRHEA AND SYPHILIS

One of the major health problems confronting mankind is presented by two diseases, gonorrhea [1] and syphilis, known as the venereal diseases because they are usually transmitted by sexual intercourse.

Certain references in a papyrus manuscript supposed to have been written in 1350 B. C. are said to apply almost certainly to gonorrhea. It is assuredly a disease of "ancient lineage" and was known in Europe long before the discovery of America.

The origin of syphilis is obscure and much mooted. It has been suggested that the word "leprosy" was anciently used very loosely to include the venereal diseases as well as other maladies. By others syphilis is supposed to have been introduced into Europe by Columbus' sailors who acquired it in the Island of Haiti in 1493. The supposition was given support by a sudden flare-up of the disease in 1494 ascribed to the Spanish mariners. At any rate syphilis appeared as an epidemic in Italy at that time and there were outbreaks elsewhere. In the sixteenth and seventeenth centuries it assumed almost the proportions of a plague sweeping England and the Continent. Thence it is known to have been carried, though not necessarily introduced for the first time, to India, Asia, China and other parts of the world by armies and travelers.

In this country it is now agreed that syphilis is to be ranked with tuberculosis, pneumonia, cancer and heart disease as one of the chief causes of death; largely, however, because the disease is often not

[1] Pronounced gŏn-o-rē-a; commonly called "clap."

treated properly or treatment is delayed too long. While gonorrhea does not often terminate fatally it affects probably three or four times as many people as syphilis and often produces most distressing and serious conditions in both sexes.

Authorities estimate, on the one hand, that syphilis accounts for a substantial proportion of all insanity and is one of the chief causes of death among babes who die before birth or in the first year thereafter. On the other hand gonorrhea is held responsible for a large percentage of childless or one-child marriage, abdominal operations upon women and blindness from birth. Again it must be said that inadequate or tardy treatment is much to blame for such results.

But even though no such results occur the diseases are serious social problems for reasons well illustrated by a recent inquiry into the records of one thousand persons dealt with in the venereal disease clinics of the Detroit Department of Health. It was found that "the average loss to each person, in wages, cost of medical services and cost of drugs was $184.01."[1] In addition almost half of the patients lost their jobs as a result of their disability. On the basis of these thousand cases it was estimated that the annual total loss in wages and costs of sickness for those suffering from venereal diseases in the entire city was more than fifteen million dollars.

An earlier inquiry into one hundred deaths from syphilis among the male patients of the Boston State Hospital strikingly illustrates some of the social dis-

[1] Ray S. Dixon, "Some Factors in the Control of Venereal Disease." Williams & Wilkins, Baltimore.

asters involved in the disease. Judging by insurance tables showing the expectation of life these men died from eight to thirty-eight years sooner than was to be expected. On the average their lives were shortened twenty-two and a half years. Each man was in the hospital an average of a little over a year at a total cost to the state of $39,312 for their care. In addition the study showed that the state probably lost also a total of more than $2,000,000 in productive labor because of their illness and premature death.

"By the intervention of the disease," says Dr. Frankwood Williams, "wives and children were left unsupported. The continuity of the home life was destroyed; the children who should have continued in school in preparation for their life in the community were turned out at an early age upon the community, either to work in unskilled labor for the support of themselves and other members of the family, or as public charges in charitable institutions. One hundred and nine were so left. A not unimportant percentage—this percentage has not yet been determined—were diseased and thrown upon the community in a crippled condition, their disease being directly due to the infection of their fathers." [1]

On any such basis as these studies indicate, the waste

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[1] "The Relation of Alcohol and Syphilis to Mental Hygiene," *American Journal of Public Health*, Dec. 1916, p. 1272.

Note. Even though it may be tedious repetition it should be pointed out that these results were largely due to the lack of adequate and early treatment. Medical science considers syphilis clinically curable though the disease sometimes baffles the most skilled; just as, for example, tuberculosis, which is so well known to be curable, sometimes proves uncontrollable.

of life from premature death, the financial costs of the sickness even considering only patients who recover, the loss of wages during disability, the injury to children, and the disruption of the home consequent upon the venereal diseases, place them among the most serious dangers to the health and well-being of the Nation.

Naturally, thoughtful men and women have been moved by consideration of such ills to vigorous efforts to combat them. Success in these efforts must be based upon the extent to which young and old come to understand certain things about these diseases and stand ready to act upon their knowledge.

A proper and yet not exaggerated idea of the nature of syphilis and gonorrhea is one of the first matters to be impressed upon the public. Few people look lightly upon the former but many still cling to the old and grossly mistaken notion that the latter is "no worse than a bad cold."

Gonorrhea is caused by a germ—called the gonococcus—which in the male customarily enters the body through the urinary opening at the end of the penis and establishes itself in the urinary canal (urethra) where it soon sets up an inflammation, noticed first as a burning and tingling sensation. The inflammation shortly becomes acute and increasingly painful and is accompanied by a discharge of pus or matter from the penis.

The germs may move up the urethra until they reach the prostate gland, whence they may pass into the two tubes leading to the testicles. Inflammation usually occurs and in the healing process the tissues may be thickened enough to close the opening through these

tubes, with the result that thereafter sperm cannot pass through them. If this happens to both tubes the man is as little able to father a child as he would be if both testicles were removed. Ordinarily, however, only one tube becomes involved in the course of the disease.

Once the disturbance caused by the disease has passed, there is no outward sign to indicate what has happened. Perhaps in later years such a man, not knowing his condition, may separate from his wife or divorce her, blaming her for the lack of the children for whom he ardently longs. It is said that ten to sixteen per cent. of all marriages are sterile and that gonorrhea in the husband accounts for perhaps a third of all such cases. By a somewhat similar process gonorrhea may and often does make a woman sterile or render her so after she has had one child. Because of this propensity in both male and female, gonorrhea has been dubbed "The Greatest Known Sterilizer."

Since the female sexual organs are chiefly internal, gonococcal infection thereof is specially difficult to treat. Moreover, the female organs form a connected passage-way into the abdominal cavity, which enables the germs, after attacking the womb and oviducts, to "extend like wild-fire to the ovaries and prepare the way for the acute inflammation of the lining of the abdominal cavity, which accounts for many deaths in gonorrheal cases among women as contrasted with the lack of such termination in the male." [1] Such an attack upon the womb and ovaries may necessitate the removal of these highly important organs, in an opera-

[1] William F. Snow, *The Venereal Diseases,* p. 20. Funk & Wagnalls Company, New York.

tion as significant to a woman as the removal of both testicles would be to a man. Gonorrhea is for women, "a devastating curse, whose complications—sterility, invalidism, obstinate infection and mutilating operations—are responsible for a major part of the work of the specialist in diseases of women." [1]

In both sexes the disease is capable of seriously affecting the bladder and kidneys; it may spread to other parts of the body such as the heart and joints, in which latter location it causes a very painful condition known as gonorrheal rheumatism; it may give rise to small abscesses in the male urethra which in healing reduces its diameter, producing a very troublesome condition known as stricture, which sometimes requires surgical treatment to reopen the passageway.

It is true that some of these consequences are very rare occurrences and that many persons of both sexes actually have only relatively mild disturbances, far short of the worst that might have been. The fact, however, that there are such serious possibilities takes gonorrhea well out of the class of trivial illnesses, such as a "bad cold."

The seriousness of syphilis is better known. There is therefore not quite the same need to point the public to its disastrous possibilities, as there is in case of gonorrhea which is so little understood by some that they are even boastful of having had it.

In its final stages the injury sometimes wrought by syphilis is described in part by Dr. William F. Snow

[1] Gonorrhea in the Female. Drs. Walter M. Brunet, and Robert L. Dickinson. V. D. Information (U. S. Public Health Service), April 20, 1929, p. 1.

as follows: "The walls of the arteries frequently become hardened and inelastic, bringing with this condition the long train of ills due to imperfect circulation. In many parts of the body diseased tissues develop and break down, causing large ulcers which may not heal or may heal leaving great scars; when these occur on the face and result, for example, in the loss of the nose, they are cruelly disfiguring. The most tragic of all these effects of syphilis are the attacks upon the brain and spinal cord which often result in loss of mind due to softening of the brain,[1] in locomotor ataxia which is a form of slowly developing loss of control of the legs and arms and other parts of the body, in paralysis due to the bursting of a blood vessel.[2] Little can be done in these late phases of syphilis except to relieve pain, heal ulcers, and perhaps delay or arrest the progress of the infection." [3]

Unfortunate as these results may be, the full significance of either syphilis or gonorrhea does not appear until one understands something of their tragic possibilities for children. About three-fourths of the children of untreated syphilitic mothers die before birth or within the first year thereafter as the result of being infected by their parents. Infected children who survive the first year may live on with defective bodies or minds, blind or deaf, but there is hope that some of them, given proper treatment, will grow into virtually normal maturity. Such disasters might be averted if

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[1] In medical language called "paresis" or "general paralysis of the insane."

[2] Apoplexy.

[3] William F. Snow, *op. cit.*, p. 17.

early in pregnancy the proper physical examination plus laboratory tests were applied to the expectant mother and suitable treatment given when it is discovered that there is a syphilitic taint.

Gonorrhea is not thus transmitted to children before birth. But during birth the germs may get into a child's eyes, in which event, unless a preventative is applied promptly, blindness may result. Fortunately a simple preventative is known, consisting of a one per cent solution of silver nitrate. It has increasingly become the practice to drop this solution into the eyes of every new-born child.

It is worth noting incidentally that infection of the eyes by the germs causing gonorrhea, whether at the time of birth or subsequently, causes about five per cent of all blindness and several times as much serious impairment of vision. Syphilis, whether hereditary or acquired subsequent to birth, apparently accounts for about fifteen percent of all blindness. Thus the available evidence today indicates that the venereal diseases together cause twenty per cent of all blindness not to mention impairment of vision.[1]

A second factor which needs to be understood is *the importance of prompt and painstaking treatment of the venereal diseases;* for there is every reasonable hope that thereby both of these diseases may be cured.

Among the problems in this connection are the diffi-

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[1] More detailed information may be had of the National Society for the Prevention of Blindness, Inc., 370 Seventh Avenue, New York City. See also *Causes of Blindness in Missouri and St. Louis* by Dr. H. D. Lamb, Archives of Opthalmology 56 No. 5, 1927.

culties of the ordinary man in detecting syphilis in its earliest stages and of getting persons having either disease to continue treatments and observation long enough.

Syphilis is caused by a minute corkscrew-like germ, which readily enters the body through a break in the skin (even though the break is much too small to be seen) and is able to make its way through the unbroken tissues of the lips, eyes and genitals.

The first indication in a man is commonly a sore on or near the penis which may develop several weeks after he has been exposed to the infection. This sore is called chancre (pronounced "shank-er") and may resemble a pimple, wart, insect bite, or "chafe" so nearly as to be indistinguishable except under careful and prolonged observation (including microscopic examination) by a skillful physician.

In such cases and those in which the chancre is located where it is not easily seen the patient may not seek medical care through this primary stage simply because he does not notice the chancre or mistakes it for something too trivial to require treatment by a physician.

At times even the secondary stage which develops following the primary stage is so mild as to escape detection. There may be nothing more than a slight sore throat, mild headaches and a few small patches on the skin which may seem too unimportant to be worth doing anything about them. It would be fortunate, indeed, if syphilis always caused the skin to break out in the conspicuous manner it often does, for every patient would thereby be given such striking

notice of a diseased condition that few there are who would not promptly go to a physician.

In order to make certain that the first symptoms of the disease are not overlooked and that the patient and the public derive all the advantages of the earliest possible treatment health officers and other informed persons are now urging that every person who has been, or thinks he may have been, exposed to syphilis ought to go *immediately* to a physician. The same advice holds good for gonorrhea though not for identically the same reasons.

In case of a previous possible exposure, a young man who has not followed this course (perhaps because he did not know at the time what to do) should have himself examined without further delay even though he has noticed no symptoms and may think any possible exposure has been so long ago that he is now "safe." He should not, under any circumstances marry before having a thorough examination.

Self-treatment should never be undertaken. Both diseases are too difficult to cure and far too serious for anyone to think of treating himself, however much he may be misled by the advice of a friend, a drug store clerk or the advertisements of some patent medicine. No competent physician would undertake to treat either syphilis or gonorrhea without frequently checking his treatment by careful laboratory tests. For this reason alone self-treatment is plainly more than foolish. Moreover, adequate treatment involves such things as an inspection of the upper urethra with special instruments and the massaging of the prostate gland.

One of the greatest difficulties connected with the

treatment of the venereal diseases arises from the fact that much time and patience are required to make sure of the results, but this is not obvious to the patient. In both diseases the active symptoms may yield readily to treatment; the discharge of pus in gonorrhea ceases or the primary sore in syphilis heals in a fairly short time. Thereupon the physician often has great difficulty in convincing his patient that further treatment or observation and self-denial are necessary.

The germs of gonorrhea occasionally, and syphilis always, seek the deeper tissues and organs of the body and sometimes remain there apparently resting without giving any signs of their presence which the patient would notice. He feels well but is, in fact, subject to the possibility of a renewal of their attack, or of some new symptoms or the extension of the disease. Syphilis is noted for its possibilities of a long, so-called latent period during which it may give the patient no indication of its presence. In some cases forty to sixty years elapse between the symptoms of the secondary stage and the manifestations of the final phases. More commonly it is a matter of only a few years.

As in gonorrhea so in syphilis, microscopic and other laboratory tests are necessary during treatment and to test recovery. Among the most important of these is the Wasserman blood test which competent physicians resort to *repeatedly.* Not one but several such tests made some time apart will be insisted upon in any case. If the disease has reached the secondary stage "an examination to prove the cure of syphilis should also extend into every nook and corner of the body,

with tests of the eyes, the ears, and other important structures, by specialists competent to pass an opinion upon them," [1] and, in many cases, a special test of the spinal fluid. Such thoroughgoing methods stand in contrast with the less rigorous practices of the untrained physician or the unscrupulous "quack," by reason of which many a man who supposes himself cured suffers the shock of infecting his wife or child, or being stricken himself by some of the later manifestations of the disease.

The importance of submitting to and cooperating in prompt and thoroughgoing treatment consists in the fact that the danger of any such subsequent developments can be averted. Cautious physicians hesitate to speak dogmatically of curing syphilis in the sense that all germs in the system are killed, but they do use the expression to mean that the disease is arrested or that if any germs are present that there probably will be "lifelong freedom from all symptoms and signs of the disease, and the risk of transmission to others, hereditarily or directly." [2] But such a result is not accomplished in a few months, even when treatment is begun almost as soon as the chancre appears. And if the disease has reached the secondary stage, the least to be expected is that it will be a matter of years [3] before the careful physician would pronounce a cure.

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[1] J. H. Stokes, *Today's World Problem in Disease Prevention*, p. 93.

[2] J. H. Stokes, *op. cit.*, p. 91.

[3] Among specialists a generally recognized standard for the ordinary case is a minimum of two or three years active treatment followed by two years or more of observation.

In case of freshly developed gonorrhea complete recovery under adequate treatment is usually effected very much more quickly, though not in the few weeks commonly supposed by the uninformed. If the case has been neglected and possibly permitted to become chronic, many months may be required to bring about a cure.

Whether dealing with syphilis or gonorrhea successful treatment calls for time, patience and self-denial. "But," says Dr. Snow, "if the patient values his life, an uncrippled body, and the protection and health of those who may become dearer to him than his own life in the future, he will frankly and honestly accept the situation and go through with the course of treatment." [1]

The third point of emphasis in the education of the public regarding the venereal diseases has to do with what constitutes protection of the individual against them.

Both gonorrhea and syphilis are contagious, but there is no reason for the excessive fear of catching them displayed by many persons. They are transmitted for the most part through sexual intercourse; they are not caused by intercourse itself as is sometimes supposed, but by germs which thrive in the genital organs and are transmissable from a diseased person to a healthy one by intimate contacts of these parts.

The venereal diseases may be contracted in other ways than through intercourse, but this happens com-

[1] William F. Snow, *op. cit.*, p. 21.

paratively infrequently. Generally speaking, both diseases are transmitted chiefly by contact between moist mucous surfaces. Without moisture the germs are very short lived. They are easily killed by mild antiseptics and even soap and water. Dry objects or materials, such as door knobs, and objects subjected to washing processes, such as dishes and handkerchiefs, are therefore little liable to carry the infection. "The dangerous articles," says Stokes, "are instruments recently used, articles that are put in the mouth, such as silverware, cups, pipes, etc., or dressings moist with discharges." [1] All this means that the unmarried young man or woman who takes the ordinary hygienic precautions of everyday life and refrains from promiscuous physical intimacies, viz. kissing, intercourse, etc., practically guarantee themselves against contracting either disease.

There is, however, need to understand clearly certain conditions under which there is special danger of infection. The germs of syphilis often appear in sores in the throat and mouth of syphilitic persons. If they are transferred by any means, such as kissing, or by using the same pipe, toothbrush or drinking cup, to the lips or mouth of another person, a primary sore may develop. In gonorrhea extreme care must be taken to avoid transferring the germs to the eyes, as the discharge often contains millions of them and may cause blindness. Stokes says that the strictest care should be exercised by the patient "in not touching persons or objects or carrying the hands to the face or

[1] J. H. Stokes, *op. cit.*, p. 94.

eyes until they are washed and disinfected, and in not allowing others to use toilet and personal articles. . . . A patient with acute gonorrhea should not use a common bathtub, or sleep with others, or infect the toilet seat by contact. If there are children in the house, all precautions should be redoubled." [1]

Gonorrhea owes much of its danger to the fact that its germs may long remain dormant in the testicles, prostate gland, Cowper's gland, or other sexual organs. Secretions from these glands are discharged during intercourse. Unless a man has remained in the care of a competent physician until discharged, he may, long after all outward signs of the disease have disappeared, transmit the germs to his wife without thinking it possible. Authorities are agreed that gonorrhea is frequently transmitted in this manner. Here is one of the most important reasons for making certain by adequate treatment at the hands of a skilled physician that a cure actually has been effected.

Syphilis is likewise unwittingly transmitted by married men to their wives. It is a peculiarly distressing fact and a strange irony of fate that the venereal diseases with their peculiar dangers to women should frequently be inflicted upon them by the very persons whom they trust above all others and from whom they have the right to expect no injury.

Most distressing of all is the fact that the venereal diseases should take any such toll of human life, health and happiness. The whole sorry situation need not be. With a generation of men and women who refrain

[1] *Op. cit.*, p. 49.

from sexual intercourse outside of marriage, the grip of venereal disease upon the nation would be loosened. If the present knowledge regarding hereditary syphilis were applied practically, the birth of an infected child would be a rare event. And if, along with a greater self-restraint, there might go a readiness, on the part of all those who suffer from these diseases, to lay aside their false pride and impatience and submit to adequate medical treatment, many a young man today would live to see the curse of venereal disease lifted from the land.

Chapter IV

SEX AND INTIMACY

From very ancient times the rites of "blood-brotherhood" have been a most binding and sacred expression of friendship. A modern writer saw the ceremony not many years ago in a little village in Syria, as it was observed by two young men who had become fast friends and wished to become "blood-brothers," or, as it is sometimes called, "brother-friends."

"Their relatives and neighbors were called together," he writes in describing the scene, "in the open place before the village fountain to witness the sealing compact. The young men publicly announced their purpose, and their reasons for it. Their declarations were written down, in duplicate—one paper for each friend, and signed by themselves and several witnesses. One of the friends took a sharp lancet and opened a vein in the other's arm. Into the opening thus made he inserted a quill through which he sucked the living blood. The lancet blade was carefully wiped on one of the duplicate covenant papers, and then it was taken by the other friend who made a like incision in the first user's arm and drank his blood through the quill, wiping the blade on the duplicate covenant paper. Each blood-marked covenant was then folded carefully, to be sewed up in a small leather case, or amulet, about an inch square, to be worn thenceforward by one of the covenant brothers, suspended about the neck, or

bound upon the arm, in token of the indissoluble relation." [1]

In more primitive forms the ceremony is observed frequently by the natives of Africa, but usually without written documents. "The blood of the two parties," says Crawley, "is mingled and put upon a leaf, which is then divided and eaten by the pair." [2] Or, blood drawn from small cuts on the forehead or arm or over the heart or stomach is placed, by itself or with various mixtures, in a bowl from which the friends drink.

Sometimes the practice was to open a small vein in the hollow of the hand so as to mingle blood when the hands were clasped. From this, it is argued, is derived the widespread custom of clasping hands as a pledge of fidelity.

"Hand-clasping is not," says Trumbull, "by any means a universal, nor is it even the commonest, mode of friendly and fraternal salutation among primitive peoples. Prostrations, embracings, kissing, nose-rubbings, slapping of one's own body, the snapping of one's fingers—and even rolling upon one's back are all among the various methods of primitive man's salutations and obeisances. But even where hand-clasping is unknown in salutation, it is recognized as a symbol of the closest friendship. Thus, for example, among tribes of North American Indians where nose-rubbing is the mode of salutation, there is in their sign language the sign of clasped, or interlocked, hands, as indicative of friendship and union. . . . In

[1] H. Clay Trumbull, *The Blood Covenant,* pp. 5-6. Charles Scribner's Sons, New York.

[2] Ernest Crawley, *The Mystic Rose,* Vol. I, p. 290. Horace Liveright, Inc., New York.

the Society Islands the clasping of hands marks the marriage union, and marks a loving union between two brothers in arms, although it has no place in ordinary greetings. And so, again in other primitive lands." [1]

The rites of blood-brotherhood were established customs twenty-three centuries ago among Oriental peoples and must have arisen long before that time. Greek and Roman writers of antiquity refer to the ceremony. Students have brought to light instances of the practice of the rite among the natives of North and South America. In every land, among every great division of the human race—White, Black, Yellow, Brown and Red alike—some form of the ceremony is known to have existed, often in very ancient days, sometimes even in modern times.

Such universality of a custom bears witness to a deep-rooted trait of the human mind. Only some basic impulse thus displays itself in all climes. In this instance it is the natural desire of friends for the utmost intimacy with each other. Everywhere and among all peoples men are literally "drawn together," to use a common expression, by the ties of friendship.

The rites of blood-brotherhood are a striking illustration of this fundamental desire. The savage regards blood as containing life itself. Moreover, he believes it capable of transmitting all the virtues of its owner. Therefore, it came to be thought by so many peoples that whoever mingled his blood with another in such a ceremony became one with him and acquired all the qualities so much admired in his blood-brother. It was

[1] *Op. cit.*, pp. 340-341.

the pinnacle of friendship. Their lives were intermingled in a union which only death could dissolve; no greater intimacy was possible.

One needs only to recall his own experiences to realize how he is moved by the same kind of desire which impelled the savage to become a blood-brother to his friend. Few of us have not had some fellow whom we did not like try "to get familiar." Perhaps it was a slap on the back or an arm thrown about our shoulder. How little we like it! How many times we are positively eager to escape such familiarities and actually move off or give a shrug to get away from them! Perhaps there is someone whom we so strongly dislike that we feel we just "cannot stand" to have him about. Something deep within recoils from the very presence of one we dislike and makes intimacy of any sort, and especially anything approaching physical familiarity, with him distasteful perhaps to the point of being intolerable.

On the other hand how we delight to be near a friend! How strong our desire to be one with him! We want to share his experiences and aspirations, to confide our innermost thoughts to him, to be much with him. In some mysterious way, the uncouth and the cultured man find in the clasp of a friend's hand something words cannot express, and gain comfort, strength and inspiration from the pressure of a friendly arm.

" 'Tis the human touch in this world that counts,
The touch of your hand in mine:
Which means far more to the fainting heart
Than bread, and shelter, and wine;

For shelter is gone when the night is o'er
And bread lasts only a day,
But the touch of the hand and the song of the voice
Live in the soul alway." [1]

Our illustrations have thus far been drawn from the likes and dislikes of man for man, simply because these masculine relationships enable us to understand the better how the very same feelings associated with intimacy enter into the relationships of a man to a woman. The peculiarly keen satisfaction a man feels, for example, in gripping his friend's hand must be derived from something besides the physical attraction of male for female. Intimacy knows no sex in this limited sense. In the affectionate relationships between men and women it affords an added pleasure over and above any which can be traced to physical sex attraction. The more highly developed the individual, the more powerful its influence and the more he is aware of it, although he probably would be little able to explain what moves him.

It should not be difficult now to understand how significant a factor intimacy is in the relationships between the sexes. If a man loves a woman he finds it a rare pleasure to share her thoughts and emotions—to be intimate with her in mind and spirit. And the very same craving for intimacy prompts him to many a tender caress wholly unconnected in his thinking with sexual desire. Physical contacts with the woman of his affection have in them a certain keen delight de-

[1] Author unknown.

rived in part from the pleasure which intimacy affords the spirit.

When the utmost sexual intimacy is reached, the experience naturally partakes of the self-same joys. It is much more than a gratification of the senses; it is that, plus the indescribable satisfaction of the spirit which always accompanies a full measure of at-oneness with a loved one. The sexual union of mates is a supreme intimacy—of body, mind and spirit—which normally carries with it the spiritual joys of intimacy, sometimes to the point of exaltation and always strong enough to yield an abiding sense of satisfaction over and above anything physical.[1] The experience is peculiarly satisfying because it is complete in that it includes the physical gratification *and* all the rich spiritual satisfactions which together constitute a complete experience.

Sexual intimacy without love is a different affair. It yields no such exaltation or abiding sense of satisfaction. It is an incomplete experience to the extent that it lacks these spiritual satisfactions accompanying the physical union of mates. By reason of this incompleteness a man may feel a vague sense of want or uneasiness without being able to understand why or without realizing that it is in any way connected with his sexual experience. Or, he may feel a very definite

[1] For the benefit of the advanced student of psychology let me say that this chapter is not meant to convey the idea that the feelings involved in the sex relations between a man and the woman he loves are derived from the impulses involved in masculine friendships. I desire only to point out that the psychology of intimacy is involved in both situations without attempting to trace its genesis.

distaste and aversion for the experience he has been through.

For this reason alone a high-grade young man cannot look back upon a "fling" with any real satisfaction and does, in many instances, recall it with regret. It is in his make-up that sexual intimacy without love is essentially unsatisfactory despite its temporary gratifications. Let us suppose we could take away all fear of criticism from parents and others and remove all scruples resulting from moral and religious teaching. There would still remain this undefinable something tending to create dissatisfaction and to cause him to reproach himself for indulging in such familiarities with a woman for whom he does not care.

In this psychology of intimacy we find one secret of happiness in marriage. Where there is love, physical union always includes the spiritual satisfactions involved in intimacy. Without them marriage must fail. The physical phases of sex are not alone sufficient to bind a man and a woman together permanently. Sooner or later physical attraction loses its lure and without the mental and spiritual satisfactions life with each other becomes intolerable.

This, then, is the sum of the matter. For us there is no permanent satisfaction, no true happiness, in sexual intimacies where there is no affection. It is a basic law of human life.

Chapter V

ABSTINENCE OR PROMISCUITY

Among the most significant decisions made by any young man is the choice between abstaining from sexual intercourse before marriage or indulging himself more or less freely. A sound choice must take into consideration more than personal pleasure or inclination. The well-being of some girl or woman is always involved as well as the question of what standards of chivalry and what ideals of the home-partnership are to be perpetuated. Abstinence or promiscuity; which shall it be? Which serves better the highest good of self and womankind? Along which course of action is the path of racial progress?

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Quite the weightiest consideration in this decision has to do with the delicately adjusted relationship between the physical side of sex and love. On its physical side sex expression frequently becomes a powerful appetite mounting at times into such a climax of feeling that it is a passion impelling a man to brush aside all obstacles to its gratification. Love is a compound of physical attraction and respect, admiration, tenderness and kindred emotions. It yields the deepest spiritual joys and expresses itself in all the lover's

thoughtfulness and unselfish devotion. In fact, it is chiefly unselfish, and this quality distinguishes it from passion. Love places a high rating upon the whole personality—the mental, physical and spiritual qualities —of the beloved. Passion places a value primarily upon the physical; it seeks its own pleasure in the gratification of physical cravings. Passion therefore may be content to satisfy itself with one whose mental and spiritual qualities could not possibly be admired or respected, and to do so with no regard whatever for the well-being of any other person. A man moved only by passion is selfish to the point of reckless disregard for another's welfare. The genuine lover unselfishly subordinates his passion to the highest interests of his beloved, allowing it no expression inconsistent with her welfare.[1]

The nature of love is such that if a young man engages in loveless sexual intimacies here and there, he may never know what love is. For such intimacies are never more than a temporary physical gratification; they quicken no true affection; they stir no genuinely unselfish emotions; they yield none of the abiding spiritual satisfactions and joys experienced by mates in giving expression to their normal physical desires. By reason of the very fact that they are loveless these intimacies give a young man no idea whatever of those other-than-physical satisfactions involved in the sexual relations of mates just because their love for each other

[1] This must not be construed to imply that passion is ignoble or unworthy of a place in love. On the contrary, it is a normal emotional experience which should be shared by mates. My desire here is to make clear the way love controls and directs the expression of a normal emotion which might otherwise be misused.

gives any deep intimacy such a unique delight. Promiscuity, therefore, simply schools a young man in intimacies which never rise above physical levels and which tend to unfit him for anything more.

Moreover, promiscuity fosters a craving for variety. The promiscuous man, in his seeking loveless intimacies with first one and then another and another, is almost sure to acquire habits of thinking and feeling which make it difficult for him ever to fix his affections upon one woman in a genuine and single-minded devotion.

In fact, loveless sexual intimacies may be so completely disappointing or disgusting, largely because intimacy without affection tends to create dissatisfaction, that they sometimes cause a young man to shrink from marriage because of the feeling that its normal intimacies would be unsatisfactory or actually repugnant. Or, he may develop a complete aversion to or hatred of the opposite sex. All such attitudes, of course, stand in the way of love.

It is easy—far too easy, it seems—to get one's sex life organized on the level of purely self-seeking physical gratification. Every promiscuous experience tends to fix it on that level in ways that are often little thought of or understood. Without his realizing it, promiscuous experiences lead a young man to think first of the physical qualities of women and to keep physical relations uppermost in all his associations with them. Quite unconsciously he is prone to mistake the attraction that is simply physical for the attraction that is love and to look forward to and plan for marriage assuming that the physical relationship is the chief tie binding husband and wife, and the selfish gratification

of passion the primary object of marriage. On this basis marriage is headed for the rocks; disillusionment, unhappiness and final shipwreck are inevitable.[1]

"If it were wise," writes Will Durant, "youth would cherish love beyond all things else, keeping body and soul clean for its coming, lengthening its days with months of betrothal, sanctioning it with a marriage of solemn ritual, making all things subordinate to it absolutely." [2]

In their hearts young men know he is right. They lightly crack many a joke about love but few there are who would deliberately disqualify themselves, wholly or in part, for life's greatest experience.

So let it be said again: Promiscuity tends to defeat the coming of love. That young man who is promiscuous is likely to thwart the development of that abiding devotion to one woman which is the source of the rich experiences of home and family life. It may be difficult to understand why.[3] We may not yet know fully the whys and wherefores. No one may be able to give youth a vivid, convincing explanation of the

[1] See on this point Chapters IV, and XI.

[2] In *The Cosmopolitan,* Nov. 1927, p. 192.

[3] Dr. Exner offers this very illuminating suggestion: "Anything which renders love, in any degree, impersonal degrades it to the animal level and tends to disintegrate the personality as nothing else does. Promiscuity in any form, since it is not the *personality* of the object of the love that is sought but any suitable person, whether this be in indulgence with prostitutes, or similar indulgence with susceptible girls or in the promiscuous play-at-love in lesser forms so common in these days, deteriorates, if it does not kill, the spirit of love, leaving but a dwarfed or dead semblance of the love that might have been. He who follows promiscuous love wrongs and cheats himself."—"Let the Man Learn First," *Association Men,* November 1925, p. 128.

reasons. Yet the fact remains as has been amply demonstrated by experience. Promiscuity does involve a risk which, however willing a young man may be to accept it for himself, is assuredly one which he has no right to impose upon any woman.

2

Certain popular impressions regarding birth control make it desirable to emphasize next another risk involved in promiscuous relations and to consider as far as we can lawfully whether these notions about birth control are correct.

Promiscuity is responsible for an ugly situation vividly revealed in the life of a young man we shall leave unnamed. Some time ago he took his own life on the morning of his wedding day. A note to his sweetheart read:

"Good-bye, everybody. I guess no one understands. I could not expect any sympathy. I'll take my secret with me. Sure hope I am doing the best for all concerned. Don't try to solve. God knows."

What was his secret? Across his escutcheon there stretched the black "bar sinister"—he was an illegitimate child. Who can fully understand the bitter thoughts which must have been his as a homeless young man wondering who his mother and father were, living in constant dread that his origin might become common knowledge, constituting a juicy morsel for gossips to roll under their tongues, and fearing lest some unknown tainted strain in his own blood smite him or his children?

It isn't right, of course; a child should not be made to suffer for being born out of wedlock—but it is even so. And one in every sixty-five white boys born in this country is actually illegitimate.

A child of an unmarried mother must ordinarily suffer penalties from which no change in the public's attitude toward unwed motherhood could save him. Every child needs a home where he is wanted, welcomed and loved by a father and mother living together in a partnership of work and play, with love cementing their lives whilst they care for the growing life they have begotten.

In the nature of things an illegitimate child rarely knows such a home. It is commonly born of those who had no more than a passing interest in each other and who did not want the child and have no satisfactory way of rearing him.

The fate of the child is only part of the unpleasant story of illegitimacy. Motherhood ought to be a happy experience for any woman. To an unwed mother it is a dire disaster. It imposes disgrace or, at best, a social stigma so unbearable that she may be driven to giving up the child in an effort to conceal her motherhood. It may so sully her reputation in the eyes of the man she later comes to love that she is spurned by him or lives ever in dread of what might happen if he discovered her secret. In any event she is deprived of the care and cooperation of a husband during the childbearing period, when she is certainly especially entitled to it, and, unless she abandon her child, during the subsequent years when the father

should share with her the financial and other responsibilities of rearing their offspring.

However much one may feel that the lot of the unwed mother and the illegitimate child is altogether unjust the facts remain as they are. Whatever may be in the future, or ought to be, this is the situation now and it must be taken into account. Most young men understand this. Few there are with such a calloused conscience and shriveled sense of self-respect that they would claim the right to risk fathering a child at so great a cost to it or its mother. On this point there is no mistake. But young people, in their ignorance, sometimes assume that it is perfectly simple and easy to engage in promiscuous sexual relations without any such risk. The trouble is they are misled by the current ready references to birth control practices. The ordinary "drug-store" methods—the kind most often considered reliable by young folks—are estimated to be only 60 per cent efficient in actual use. No authority on the subject would undertake to guarantee a 100 per cent efficiency for the most scientific and carefully used methods now known. Therefore promiscuous relations, even with contraceptives, involve a real risk of pregnancy.

But if tomorrow a "fool-proof," 100 per cent effective mode of birth control were to be discovered and if illegitimacy could, by that or any other means, be completely eradicated, promiscuity would not thereby become socially sound conduct. It is not alone because of the inevitable risk of begetting a child that these casual loveless indulgences do not make for individual happiness or the best interests of society.

3

A young man cannot go far in thinking through the meaning of promiscuity without overtaking the attitude behind the boast of some friend or acquaintance who says: "I'm no saint, but I've always respected a decent girl." Back of such a statement is the inference that whatever he may have done with a "fallen" woman has worked her no injury and reflects no discredit upon him. The inference rests upon the argument that because a woman has once yielded herself in loveless intimacies a man may seek and take them again without harm or injustice to her or himself. If the proposition is sound, the boaster is justified in his boast. But is the argument really a good one?

Could not one by the same reasoning justify himself in getting the known drunkard sottishly drunk once more or tempting the dishonest man to betray his trust again? Would not the same sophistry hold blameless all who shared in stoning a man to death save the one who cast the first stone? Since when has it been sportsmanlike or honorable to kick a man when he is down or to take advantage of a woman's weakness or poor judgment?

All such talk of "decent girls" and "fallen women" smacks too much of an unchivalrous attitude toward all women which had a very early origin, was once widespread and still makes its influence felt. Generally speaking women have long occupied a position subordinate to men, in many respects, under both the law and social customs. It has not been long since whatever possessions a woman had—whether her cloth-

ing, jewels, or lands—commonly became the property of her husband when she married, to be disposed of by him as he wished. Today women labor under virtually the same old common-law disabilities in some of our states. Education of any sort for women is a comparatively new idea in the world. Some civilized countries and some of our own citizens do not yet concede the right of a woman to a higher education or to study for or practice a profession. The first woman graduate of a medical school in this country died less than twenty years ago.[1]

Women were once actually more or less subject to ownership like an article of personal property. In Greece before the sixth century B. C., for example, a man might sell or kill his wife. Not long ago fathers ordinarily had the right to give a daughter in marriage regardless of her wishes. Formerly a husband might compel his wife to submit to his sexual advances. Today it is lawful in one state for a father "to will a child born or unborn away from the custody of its mother." [2]

On the same level of thought is the doctrine that there must be some "easy women" for masculine convenience. That their lot is a hard one is not denied, but "it must be so"! Some women must suffer that men need not be called upon to deny themselves! Some women must bear a double load of shame and indignity while the men who use them may go forth

[1] Dr. Elizabeth Blackwell, 1821-1910, graduated Geneva University, N. Y., 1849.

[2] *The Legal and Political Status of Women in the U. S. A.* Leaflet published in 1927 by the National League of Women Voters.

unashamed and untouched by social stigma! One of the strongest roots of commercialized prostitution runs deep into the soil of this crude conception of the value of womanhood and this shoddy chivalry.

Precisely the same kind of thinking underlies the conduct of the man who prides himself that he has nothing to do with prostitutes and that he leaves "decent girls" alone. For he is still actuated by an attitude toward womankind which sanctions dividing them in two classes—"decent" ones, who must not be harmed, and some other kind whose interests men are under no obligation to consider and who are consequently "fair game" for any man in the selfish pursuit of his pleasure.

By such thinking promiscuous men formerly agreed in justifying themselves, and still do save as some, having become painfully aware of the unsoundness of their position or being anxious to find some less unpleasant argument in their defense, urge that loveless sexual intimacies involve no injury or injustice to womanhood. Of course, whoever advances this theory wants to leave out all consideration of the risks of venereal disease, and unwed motherhood or of the evils of commercialized prostitution. He would limit the argument strictly to supposed situations free from any such risks. Even then, the position is untenable.

Promiscuity does injure womanhood in ways wholly independent of any of the injuries eliminated for the purpose of the argument. For one thing it inevitably endangers a woman's capacity for love. It should not be necessary here to traverse again the ground we have so recently covered in considering how loveless sexual

intimacies tend to unfit a man for love. What is true of men is likewise true of women with one important addition. Sexual experiences affect women more profoundly than they do men. A woman's sex life is somehow even more intimately bound up with her whole personality than is a man's. Neither a man nor a woman can pursue a promiscuous course without the fineness of his or her nature being marred by it; but the experience cuts more deeply into a woman's life than it does into a man's life.

Furthermore, these loveless intimacies that go under the name of promiscuity are for a woman fraught with regrets, anxiety over the success of concealment, fears and uncertainty as to what friends and relatives would think and say and how they would treat her if they knew, the humiliation of knowing that she has cheapened herself in some eyes, the dread of being disdained by the man she learns to love, or the bitterness of losing her good name among both sexes.

No one can be entirely indifferent to or uninfluenced by what is said or thought of him. A woman suffers peculiarly from criticism because she is by nature more sensitive than a man and because a bad reputation is so disastrous to her and so much more difficult to live down than it is for a man. Consider, then, the import to a woman of the conversation one sometimes hears when young men are talking among themselves about some girl they know to be "easy." What woman's cheeks would not burn with the shame of humiliation if she knew what they said or even if she knew that she had given any man occasion to think or speak thus of her? What woman would not regret having given

any man the chance to speak of sexual intimacies with her and dread the slur upon her good name which he had it in his power to cast if he chose to talk?

Once a woman has lost her fair name some men may be willing to associate with her on a selfish, pleasure-seeking level, but few, indeed, are willing to think of her as their sweetheart and wife, or the mother of their children. In fact, the very men who are quickest to make free with her are ordinarily likewise quick to spurn her when she has served their purpose. Promiscuity, therefore, jeopardizes the high-grade comradeships of a woman with men and impairs her value as a possible sweetheart and wife in ways that inevitably cause regret, loss of self-respect and bitterness.

It is useless to argue that all this is not as it should be. In the first place it is the situation now. There can be no denying that fact. Popular opinion may not hold a man to the "single standard," but it does hold women to it and makes them suffer for departing from it. In the second place promiscuity does not give rise to a high regard for womanhood. Love and affection and a real respect for womankind apparently have never been inspired by women who bestow their favors cheaply and never will be. According to as profound a student as C. J. Jung it is historically true that wherever there has been widespread promiscuity men have displayed a marked lack of respect and regard for womankind simply because the masculine mind cannot place a high value upon the indiscriminate woman.[1]

At any rate the arguments by which some would

[1] See *The Psychology of the Unconscious,* p. 255.

change the prevailing attitude are not yet anything like generally accepted. As long as they are not, intercourse outside of marriage means for a woman either the carking fear of discovery or the bitterness of a besmirched reputation. To charge a woman with being free with men is, therefore, to make a most damaging accusation which any young man would resent by all means within his power if it was directed at his girl friend, sister or sweetheart, for the simple reason that the charge is so well calculated to injure the personality and wound the sensibilities of any woman and to bring her into widespread disrepute both among men and her own sex. How, then, can any young man honestly feel that he may without doing himself and his partner a gross injury and injustice take liberties which would give any woman cause to reproach herself or expose her to the very same accusation so keenly resented in case of a sister or sweetheart?

4

Promiscuity involves the danger of venereal infection. "I am not so sure about that," says one; "it's easy enough to find women who are 'safe.'" "Anyhow," says another, "we don't need to worry; we know how to take care of ourselves." Yes, so we hear it said. But what really are the facts of the matter?

In considering the questions raised by such attitudes we may as well begin by turning again to a fact already examined in discussing the menace of prostitution to the public health. There is no such thing as a prostitute, professional or amateur, who does not have syphilis or gonorrhea, or who *may* not be a carrier

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DENVER, COLORADO

thereof. We have already seen how large a proportion of all prostitutes are actually diseased and how readily those who are not are able to transfer the venereal diseases from man to man. The information of young men on this point is usually decidedly scant and vague, but they are well enough informed and considerate enough of their own health not to think of having anything to do with such a woman unless they are under the delusion that they know some way they can do so without "taking chances."

Conscious of the risks involved some young men seek to protect their own health by turning to some girl or woman other than the known prostitute. Among such women are the occasional high school or college girl, the employed girl, and the married woman who sometimes leads a man to believe that he is doubly safe because she is "clean" and he is the only recipient of her favors. Speaking of this situation one specialist of wide experience writes: "To all patients of mine alleging to have a 'sure thing' I have but one answer, and that is: *'If they go with you they go with others and you are not safe.'* "[1] And Colonel George Walker, at one time in charge of the Venereal Section of the Chief Surgeon's Office in the American Expeditionary Forces during the World War, says: "The idea to be firmly implanted in every man's mind is that every woman, except his wife, with whom he may have intercourse, is dangerous."[2]

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[1] Max Hühner, *Disorders of the Sexual Function*, F. A. Davis Co., Philadelphia, p. 258.

[2] George M. Walker, "The Prophylaxis of Venereal Disease," *Journal American Medical Association*, May 1922, Vol. 78, p. 1514.

There is sometimes the tendency to pass lightly over the question of the risks in any kind of promiscuous relations because of the feeling that it is possible to safeguard against them even if they do exist. Most young men number among their acquaintances someone who insists that he knows something a man can use before, during, or after intercourse, and be absolutely "safe." He is either woefully ignorant of the facts or a false friend.

No one who knows will assert that there is any preventative, mechanical safeguard, or prophylactic treatment 100 per cent effective for self-application. What informed persons are willing to assert is limited to such statements as that of Dr. Walter M. Brunet, who says: "If every person who has exposed himself to the risk of syphilis or gonorrhea could be persuaded to report within an hour to a competent physician to receive effective prophylaxis, the prevalence of the diseases would be enormously *reduced.*" [1]

The Army and Navy preventative methods are admittedly the most successful known. The system involves a compulsory treatment by a carefully trained man in specially equipped "prophylactic stations." When men present themselves for treatment within an hour after exposure and the treatment is carefully administered, a high degree of success has been attained. But whatever success there has been is primarily dependent upon the treatment being given with adequate equipment and under the supervision of a man specially trained.

[1] "Venereal Prophylaxis," *Southern Medical Journal,* Jan. 1927, p. 55.

"It has been said," says Dr. Thomas J. Parran, Assistant Surgeon General, U. S. Public Health Service, "that four out of every five venereal disease infections are prevented by this measure under military conditions. It is obvious, however, that it cannot prove effective in civil life, as in armies and navies, because of the difficulty of educating persons to use the treatment and because of the uncertainty that it will be properly used. Even if chemical prophylaxis can be shown . . . to reduce the prevalence of venereal disease it can only be considered as a *partial* means of prevention, and its use should furnish no excuse for promiscuity." [1]

Materials for the same treatment are now assembled in a "Prophylactic Packet" readily purchaseable. No one pretends to say that its use privately is as effective as it is in the stations. The treatment requires some skill, much carefulness, and a suitable place to apply it. Inevitably there are more failures when used privately because men do not know how to give themselves the treatment properly, are unconsciously careless in doing so, or are not where they have hot water and other facilities necessary for efficiency in the application.

Attempts to use them are, therefore, not only likely to be ineffective but to give a man a false sense of security, to his undoing. For if he administers some self-treatment believing it to be a certain preventative, he is likely to ignore altogether any of the mild symptoms of syphilis which may appear later and which would otherwise lead him to consult a physician promptly.

[1] *Southern Medical Journal,* April 1927, p. 326.

The situation is summed up by Dr. Hühner: "Undoubtedly the method employed in the army and navy has had excellent results, but it has its limitations. In the first place the strict military discipline which can be applied to soldiers and sailors can never be applicable to the general public; and, in the second place, this prophylactic method does not remove the danger of infection, but only reduces the chance of infection. In other words, if a thousand sailors expose themselves to infection, a larger percentage will escape infection under the army and navy method than before. Not even the most enthusiastic adherent of the method would claim that any particular individual would escape infection by employing the prophylactic army and navy package." [1]

So much for prophylactics as a means of making indulgences safe from risk to health. There remains among preventives the well known "safety" device.[2] It is inadequate for the simple reason that it breaks and tears easily. Moreover it does not and cannot cover all parts of the body exposed to infection. Medical records afford convincing cases of syphilitic sores located on the unprotected portion of the penis, in the groin, on the scrotum and other parts of the genital area which no "safety" can cover.

A foremost American authority on syphilis gives the ripe judgment of his many years' experience in this language: "No consideration as to the justice or desirability of continence (abstinence) and self-restraint

[1] Max Hühner, *Disorders of the Sexual Function,* p. 256. F. A. Davis Company, Philadelphia.

[2] The condom or rubber sheath.

can add anything to the simple fact that it is *the* way to avoid disease and can be unhesitatingly recommended as the standard for personal prophylaxis. Persons who discard continence in favor of what they believe to be some absolutely safe indulgence are so almost invariably deceived that the exceptions are not worth considering." [1]

It should be remembered that if a possible exposure has occurred, a young man should within an hour, or as soon as possible, go to a competent physician, state the facts and ask for suitable treatment, in the hope that an infection may be prevented; *though there is, of course, no certainty whatever that it can be.*

In this connection it is well to bear in mind that "taking chances" jeopardizes a young man's fitness to marry when he is ready. No man has the moral right to marry while he has gonorrhea or syphilis and in some states either is a legal bar to marriage. As we have seen, the minimum time necessary for a cure ranges from several months up to several years depending upon the disease being treated and the progress made. If he is engaged at the time of acquiring an infection or if he meets the girl of his dreams shortly after, this delay is likely to be a bitter hardship. Morever, complications such as his sweetheart's fear of marrying a man who has had a venereal disease, may either break or prevent the engagement. Promiscuity thus may involve both disease and all that postponing marriage indefinitely or failing to win the woman he loves, may mean to a man.

[1] J. H. Stokes, *The Third Great Plague,* pp. 161-162. W. B. Saunders Company, Philadelphia.

When one's own physical vigor is at stake it seems the risks of venereal infection would provide, apart from all other considerations, a sufficient motive for abstinence. But we all know the type of young fellow who says: "Well, this is *my* life; I will live it as I see fit; it is my health and my ability to father a child which are at stake. I've a right to take my chances for I'll be the one to suffer." Of course, the suffering he refers to is purely physical. Back of such an argument is the assumption that the only matter to be considered in promiscuity is the risk to his own health.

The assumption is clearly false, but if it were true the argument would be no less unsound than it is. If only a man himself were to pay in his body for his fling; if beyond the peradventure of a doubt no innocent wife or child would ever be racked with pain or handicapped by infirmity by reason of his conduct, one might be less impatient with such a self-centered philosophy.

But experience discloses a different situation. If a young man has had skillful and conscientious treatment in which he has faithfully cooperated it is rarely, indeed, that he later transmits a venereal disease to his wife or child. But if he has been in the hands of a quack or has foolishly tried to treat himself he may infect his wife and child even years afterwards.

When one considers the ease with which gonorrhea and syphilis cheat women of health and children, the very thought of placing the trusting woman he loves in any such jeopardy must sicken the soul of any decent man. The possibilities of infecting his child are certainly no less abhorrent. It has been said a man

may carry his own hell with him. Of what man might it be more aptly said than of a father who faced, day in and day out, the presence in his home of a child suffering in its body the penalty of a father's folly?

The health risk in promiscuity is not confined to a man's own physical well-being. It extends to those who may some day be dearer to him than life itself. Yet the young man who lightly waves it aside to "take his chances" acts much as if he were dull-witted enough to believe that the first thing to be done in making certain that he never transmits a venereal disease to his wife or child is to contract such a disease himself!

5

There are those who say that a young man must disregard all the unquestionable ills of promiscuity because sexual intercourse is necessary to the physical development and mental well-being of any normal youth. Undoubtedly this position is often taken for no real reason other than that it is an easy way to excuse one's inability or unwillingness to practice self-control. But the attitude is frequently encountered and it is by no means always insincere. It is well therefore to consider just how sound are the arguments upon which it rests.

The commonest argument advanced in excuse of promiscuity is the old, and now completely discredited, "physical necessity" contention. "Abstinence is not a good thing," is the assertion. "Intercourse is essential to the health and proper physical development of a young man." Extended observation in the American

Expeditionary Forces led Colonel George Walker, whose work has been referred to earlier, to remark that one of the chief difficulties encountered in the control of the venereal diseases in the army was the fact that "most boys have been brought up to believe that the sex relation is manly and necessary."

On this point he says: "The research of the most advanced physiologists and biologists, together with the testimony of leading physicians, is that sexual intercourse is not necessary to the mental or physical health of normal men or women. Let me reiterate, not by any means as an 'uplifter' but as a scientist, that sexual gratification is by no means a physical necessity." [1]

The scientific basis for such a conclusion can be rather briefly summarized. Contrary to a common youthful impression, the male sexual organs are not to be compared with the muscles of the arm. They do not require exercise to keep them in good condition. Nor is use essential to their proper development or to masculine vigor. The physical basis of masculinity is the internal secretion formed by the testicles. Production of this secretion is automatic and not at all dependent upon sexual intercourse. So, too, the forma-

[1] *Venereal Disease in the American Expeditionary Force,* pp. 45, 86-87.

Note also Dr. T. W. Galloway's statement in "Sex and Social Health," page 50: "Abstinence through long periods of time has been shown to be perfectly feasible in individual cases of both men and women, as well as of other animals, and not in itself injurious to individual or social health. We have no sufficient evidence to indicate that such restraint is not possible to the average normal human being if suitably trained."

tion of sperm does not depend upon the sexual activity of the individual.

In stock-breeding these facts are very plainly demonstrated. A stallion, such as the famous "Man-of-War," attains the finest physical development and displays all the qualities of a great racer long before he is used for breeding purposes. No valuable bull or stallion is put to service until well after he is fully matured. The abstinence enforced by the stock-breeder makes for the finest physical vigor and in no wise impairs the potency or fertility of his stock.

"Oh, it isn't a matter of *physical* necessity," says some more sophisticated youth who has caught up a bit of modern psychology. "That idea has been exploded. The real trouble is that abstinence makes a man *mentally* unhealthy and may cause serious mental disorders." One reason why such an argument gets by so often is that the answer rests upon psychological truths not commonly known. The argument is drawn from mistaking the cause of a certain type of mental ill, known as a neurosis, in which emotional disturbances may center about sex. If an unmarried man who refrains from intercourse develops such a neurosis, it is sometimes hastily inferred that his trouble is due to abstinence.

The unsoundness of this inference is emphasized by specialists in mental hygiene such as Dr. J. A. Hadfield, a foremost British authority.[1] He gives the

[1] The psychological reasons are admirably given by him in *Psychology and Morals,* Chapter 14. One who wishes to understand them should read the previous chapters as well.

conclusion of the scientist and the results of many years' observation in a busy practice when he says: "In actual experience I have never known a true neurosis to be cured by marriage, still less by sexual libertinism. . . . The physician who advocates sexual indulgence as a cure for neurosis simply proclaims himself incompetent to deal with a psychological situation." [1]

The real difficulty is not abstinence. Perhaps it may be that the individual has consciously or unconsciously endeavored to put sex altogether out of his life. He has been unwilling to recognize frankly that it has any wholesome place in life. He may have had so firm a conviction that sex is vile that he could not permit himself to recognize it in his own make-up. Instead of accepting it as a wholesome force to be given direction he attempted to control it by the rather childish expedient of denying to himself that it existed. Such an attitude is a psychological sin for which Nature exacts a penalty. But it is this attitude that causes the difficulty, not the practice of abstinence, and this is always true in a neurosis. The individual has somehow associated his ideas and emotions regarding sex in a manner that gives him what might be said to be a chronic mental indigestion. It is the way he has gone about practicing abstinence—not the abstinence itself—which causes the trouble. Certainly promiscuity is neither the preventative nor cure.

Forced back to the last line of defense the ignorant or willful intrench themselves behind the latest argu-

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[1] J. A. Hadfield, *op. cit.*, pp. 130-131.

ment that abstinence is unsound because it is a "repression" of an instinct. The argument is often put this way: "Our instincts were given to us to use; we must give free play to them. We must live according to nature; it is against nature to restrain them." Put in such words it *sounds* plausible, especially to a youth eager for independence and demanding freedom.

"But," continues Hadfield, "if this principle holds good with the sexual, why not with the other instincts?

"The soldier, at the first burst of a shell, deserts his post and runs away. He is tried by a court-martial and pleads 'natural instinct.' On hearing his defense, the brigadier rises and shakes hands with him, saying, 'I congratulate you, my dear fellow, on having the courage of your convictions in resisting the foolish conventions of this mid-Victorian sergeant-major.' Again, the known thief who is found in a bank at night is exonerated from all blame, and receives the apology of the bank manager, on the ground that he was exercising his 'instincts' of curiosity and acquisition. What a world we should live in!" [1]

Many persons, young and old, get into such an indefensible position because of being confused by the psychologist's use of the word "repression." When he makes the statement: "Repression is not a good thing," persons who are not familiar with psychology jump to the conclusion that he means "Restraint is not a good thing," for "repression" in ordinary language carries the idea of keeping something under restraint.

[1] J. A. Hadfield, *op. cit.*, pp. 129-30.

But the psychologist is not using the word in its customary sense but to describe a very different thing.

The trouble is that people are deceived, by his use of an ordinary word in a different sense, into thinking he means something he does not even have in mind. Psychology does not in any way teach that restraining an instinct is undesirable. On the contrary it clearly points out that restraint is the beginning of all self-control and progress. The fact is that psychology and human experience both demonstrate that individuals and races rise to higher levels of civilization by the very same process involved in the practice of abstinence.

Hunger, for example, is certainly an elemental instinct, of which it might be said with apparent confidence that it should not be denied. So thought the primitive man who, when food was scarce, abandoned his children or sold them into slavery or prostitution in order to satisfy his own hunger. How low, indeed, by civilized man's standards, would be the father who chose to feed himself and let his children starve!

All men are much alike in their desire to possess things, a desire sometimes called the acquisitive instinct. Only a little more than a century ago the British Parliament found it necessary to pass the first "Factory Act" to protect little children from being shamefully mistreated by men seeking to make a profit from childish labor. "Some of the restrictions of that act amaze us today," says H. G. Wells. "It seems incredible that it should have ever been necessary to protect little children of nine from work in factories

or to limit working days of such employees to *twelve hours.*" [1]

The sex instinct is no exception to the rule. There were once men who satisfied it by force upon a captured woman. How revolting to any but the lowest man today! Surely no one would argue for a return to other ancient "full and free" expressions of sex. Where is that advocate of "self-expression" who would reestablish polygamy or sanction child marriage?

Among civilized peoples these "natural" enough forms of self-expression are no longer acceptable. They are deemed too crude, too little heedful of the welfare of self and others. Experience has convinced the best of the race that a man must practice such restraint for the sake of his own highest development and the best interests of his fellow men.

Abstinence rests upon exactly the same constructive logic that supports all human progress. It does not imply a total denial of sex expression throughout life, as those who use the word "repression" so often assume. It merely sets up a standard of restraint quite willingly self-imposed out of regard for self and the common good. Its principle is that it is quite possible for a young man, with entire safety to his own mental and physical health, to defer sexual intercourse until he marries and that his own best interests and those of society demand that he should do so.

While abstinence calls for self-denial, it is no "killjoy." On the contrary it makes for the utmost indi-

[1] *The Outline of History,* Vol. II, p. 405. The Macmillan Company. New York.

vidual happiness. Human experience has demonstrated over and over again that he who would be happy must control himself and respect the rights of others. Dissipating one's energies in sensual living brings no permanent satisfaction. Wrongs to others leave behind them only bitter regrets. Self-mastery and the joys of directing one's energies "to the will and service" of mankind are indispensable ingredients in happiness. Such is the essential nature of abstinence.

And such must be the creed of any man worthy to be called a gentleman. For no man merits that name who is not strong enough to control his instincts and unselfish enough to so order them that he works no harm to any man, woman or child in pursuing his own pleasure. Promiscuity cannot be his code.

Thus we come to the conclusion of the matter.

Tested by any standard of worth to individuals or society promiscuity is wrong. For it has the power to thwart the development in both sexes of that love which is the very foundation of the home; it does cheapen and degrade many a woman and unfit her to be a good wife and mother; it does spread the seeds of diseases that jeopardize the physical fitness to be fathers and mothers; it does summon children into a homeless existence under a stinging social stigma; it does endanger the health and well-being of helpless children and innocent women. In these and other ways it unfits men and women for the home partnership and parenthood, and must, therefore, stand condemned.

There is not a single argument for sexual promiscuity that is ethically sound or socially valid. There are no sound reasons to justify its existence or to

warrant any young man in accepting it as a rule of conduct. The way of abstinence is the difficult way in sex conduct as in any other conduct. It is the way of self-denial, but it is also the way of self-realization. And it is the road over which a man must travel to find the deepest satisfactions in life and to rise to the highest levels of love and self-realization.

Chapter VI

PETTING

What of these near-promiscuous practices? What of the conduct which often gives well-nigh full sway to desire but stops barely short of promiscuity? It went by the name of "spooning" a generation ago. In present-day parlance "petting" is the proper designation.

By any name it has ever been much the same. Whether young people indulge in these familiarities to a greater extent than formerly, is not to the point here. The practical matter is not to what extent petting prevails, but to what lengths it should be carried.

At the very outset it must be said that it would be indeed ultra-puritanical and ill-advised to denounce altogether all the ordinary minor, more or less incidental and chiefly matter-of-fact physical contacts between the sexes. A certain amount of intimacy is inevitable and even desirable if rightly directed. It is scarcely to be considered "petting" and certainly not in an odious sense.

"Sex tensions," says Dr. M. J. Exner, "are a price of civilization. Animals, and man on the savage and barbarian levels, do not experience these tensions. When the sex urge periodically arises it is gratified like any other routine want. With the advance of civilization came a more gradual appproach to, and progressive postponement of, marriage and sex rela-

tions. With this postponement of physical culmination came also the growth of courtship, of the finer psychic qualities of love, the considerate restraints, the uplifting substitutes, and thereby the delicate social graces, ideals and virtues which raise love-life infinitely above the animal and savage levels and give it high esthetic and spiritual meaning. But these higher types of affection and of social life are bought at the price of self-discipline, of conscious postponement of natural desires. It means tensions and strains which create for youth no light problem of self-control. . . . The question may well be raised as to whether a limited degree of physical intimacy between young people, especially those who are engaged, when guided by a quality of character that stops short of the danger point, may not serve to release sex tensions and sublimate the whole relationship." [1]

The problem is where to draw the dividing line separating wholesome comradeship from unwholesome familiarity. What considerations are helpful to a young man in making this distinction?

Among the weightiest there is a matter of good taste rather easily overlooked altogether. The normal young man looks forward to loving and being loved by some fine woman. Upon her he will wish to bestow many a tender caress as a symbol of his love. Should he not reserve for her some exclusive tokens of affection? Must there be no caress sacred to lovers alone? Is there to be no endearment which has not already been bestowed over and over again and even, perhaps, upon a chance acquaintance?

[1] *The Question of Petting.* Association Press, New York.

The code of the petter recognizes none. Therein it offends a sound sense of good taste and for one of the very same reasons that promiscuity is offensive. Both sanction extremely intimate physical familiarities where there is no affection to warrant them and to save them from being cheap and unsatisfactory to a healthy-minded youth.

Kissing, holding hands, fondling and other forms of caresses which are so casual as to be devoid of any conscious sexual stimulation may be open to no more serious charge than being a breach of good taste. However, if one does experience a definite sexual stimulus from the very same acts they must be tested by other and more searching considerations. Much depends upon the emotional make-up and habits of the parties and the circumstances surrounding such familiarities. Putting his arm around a girl while they are in an auto parked on a lonely road and both have had a drink or two is likely to have a much greater significance than it would have in a crowd of young folks at a home social affair where there has been no liquor. It is useless to do anything more than point out the considerations to be borne in mind, leaving one to draw his own conclusions in view of his own knowledge of how he is affected and what the experience probably means to anyone sharing it with him.

Just as promiscuous acts tend to organize a man's life on the level of physical gratification alone, so do those experiments in petting which arouse sexual desire. The petter's repeated resorts to intimacies stirring his desires and whetting his appetite for their gratification focuses his attention upon just the physical in

his relationships with women. A highly probable result is the disinclination or the inability to look for, discover, call out and place a proper value upon those qualities of mind and spirit in a woman which must predominate in any successful marriage. The petter's habits tend to establish the wrong emphasis in relationships between the sexes and to draw one all unwittingly into marriage based upon physical attraction only, which has been mistaken for love.

The fact is that anything approaching the familiarities sometimes styled "heavy petting" is actually a normal and ordinary approach to intercourse. But many times a young man overestimates the ease with which he can stop along the road before he "goes the limit." It is putting it too mildly to say that one step leads to another. The process is more than merely leading. One is, more accurately speaking, rapidly drawn on by a powerful emotion which so swiftly gathers speed that it may be difficult, indeed, to rein it in and more difficult to be sure that one knows just how far he can let it go without there being danger of passion taking the bit in its teeth and running off with him. Moreover, the use of liquor greatly enhances the difficulties. Even a single drink may so limit one's normal capacity for self-restraint that he has virtually no control over his desires. About all there is to be said with complete assurance is that one can stop when sexual desire first begins to make itself felt if he has not been drinking.

"Well, I'll take my chances," is the self-complacent attitude of some young men, cocksure of their own self-control. "I really do know when to quit; I never

go too far." Maybe so, but it is certain that many a man who thinks so merely deceives himself to his own undoing and with perhaps the most serious of consequences to some woman. "How did it happen?" says the physician to the young man with a fresh case of gonorrhea, or the court official to the father of an illegitimate child. Again and again the answer is: "Oh, I just got started fooling around." Nothing premeditated; just overwhelmed, perhaps in spite of good intentions and the most positive confidence in his being able "to take care of" himself.

After pointing out the inevitable tendency to lose one's head in the petting process Goodwin Watson says: "The price of such a moment is often cruelly great. It may mean for some a bitter and seemingly unescapable sense of guilt. It may, in some cases, mean the conception of an unwanted child. It may, in some cases, mean that one or both will be found wanting by a future potential mate, with a standard demanding absolute continence before marriage. Certainly these results are not universal or inevitable, but they are considerations not to be lightly passed by. The only time when they have much chance of operating is before the petting has gone very far." [1]

The man who does lose his head, or who uses petting as a "trying out" process in a deliberate approach to promiscuity, puts himself in a peculiarly ignoble position. Instead of offering a woman protection he forces her to protect herself against him and at the same time to control any desires he may have awakened

[1] G. L. Elliott and H. Bone, *The Sex Life of Youth,* p. 70. Association Press, New York City.

in her. "A man is a coward," remarks Harry H. Moore, "who by his conduct makes it necessary for a girl to restrain her own sex impulses and his too." [1]

Some petting practices are well adapted to transmitting disease. Kissing, especially in some exaggerated or perverted forms, easily transfers germs of all kinds from one person to another. One of the unexpected results may be a syphilitic infection. Cases of this type are by no means unknown to physicians. A most unusual instance which came to the attention of the Department of Health in Philadelphia strikingly illustrates the possibilities.

Dr. J. F. Schamberg in reporting the situation said: "A coterie of young men and women, varying in age from sixteen to twenty-two years, gave a minstrel show as a benefit. Following this a party, and later a banquet were given, at which kissing games were indulged in. One of the participants, a young man of twenty-two, had a sore on his lip, the nature of which he avers he did not know. Six young women kissed by him developed a chancre of the lip (the primary syphilitic sore). A young man present at the affair likewise developed a chancre of the lip apparently from the virus deposited on the lips of one of the young women, for he did not come in contact with the original source. In addition a young woman kissed by the offender at a third social function likewise developed an initial sclerosis, making in all eight labial chancres from the one source." [2]

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[1] *Keeping in Condition,* p. 62, Association Press.

[2] "An Epidemic of Chancres of the Lip from Kissing," *Journal American Medical Association,* Vol. 57, pp. 783-784.

It need hardly be added, if one has read the earlier chapters, that syphilitic sores often occur on the inside of the mouth and in the throat where they are quite invisible, but none the less dangerous to one who is kissed.

Granting for the sake of argument that a man is able to control himself, is petting fair to a woman? Does it not tend to weaken her modesty and reserve and thereby make it easier for a more selfish and less self-controlled man to break through them?

A woman must pay a much larger price than a man for any mistake. If, for example, there be a child she cannot escape the consequences of an indiscreet moment. A man can and very often does. Since petting may involve specially serious consequences for a woman, should not a man see to it that no act of his makes her more accustomed to permitting men familiarities exposing her to unnecessary risk?

Whatever the risks of petting may be for a man they are similar for a woman, with one important addition. Her good reputation, in at least some quarters, is at stake. The first woman a man thinks of for a "petting party" is not often the first one he thinks of for a wife. She may be all right for his "good times" but ordinarily he does not want "second-hand goods," or a woman who has been freely "pawed over," for sweetheart, wife and mother of his children! In this respect petting and promiscuity often have little to distinguish them.

It is, of course, a very inconsistent attitude and, according to some, very narrow-minded, but such thinking is nevertheless widespread and deeply rooted

in masculine psychology. And no matter how "liberal" a man may pride himself on being, or how much so he thinks others ought to be, he has no right to put a woman in a position where her reputation suffers in other eyes.

In defense of petting it is sometimes urged: "If a woman is willing, why not?" Let us see about that. Is she really or is her consent gained by subtle coercion? All women want men to like them and many permit petting against their better judgment, simply because they think it makes them popular. Would they be willing if they knew just what men think, and not infrequently say behind their backs?

Suppose they understood all this. Do they actually appreciate how loveless intimacies tend to affect them? Few women do. Sexual desire usually slumbers more deeply and is much more slowly stirred in women than in men. Many a woman little realizes how powerful it may be when awakened or how easily it may plunge her into conduct fraught with loss of self-respect and possibilities of unwanted motherhood. If a woman knew what she should, would she be willing? Even if she were, has a man a right to take advantage of her poor judgment or weakness in acting against her own highest interests? How much better to protect her, if need be, against herself; to give her, if possible, a new viewpoint.

The old, half-selfish chivalry was easy going. But the new chivalry places a higher obligation upon a man. It is not enough that no woman should be the worse because of him. It is not enough to break through no barrier and step over no line of reserve

which might make it easier for some less scrupulous or less self-controlled man to have full sway. His is the privilege and the obligation so to govern his ways that every woman whose life touches his at all intimately may be finer for having known him.

Chapter VII

MASTURBATION

In dealing with their sex impulses young men are quite naturally confronted with the question of gratifying them by an act known as masturbation, the term by which medical men commonly describe the process of handling one's own sex organs until a physical climax is reached similar to that in intercourse.

Notwithstanding this similarity, masturbation is a distinctly inadequate substitute even as a physical matter. A truly adequate expression of the sexual impulses in intercourse involves a physical experience and the real but indescribable satisfaction of a full measure of intimacy, in body, mind and spirit, between mates. Masturbation affords a limited, temporary physical gratification, but that is all. In one respect it is on exactly the same basis as promiscuous sexual relations. Both lack altogether the mental and spiritual satisfactions derived from intimacy with the woman of one's affections, without which human sexual experiences do not rise above the animal level.

Masturbation is a practice into which many persons fall accidentally, as it were. In fact, these experiences are so ordinary an occurrence as a boy enters upon the years of growth from childhood into manhood that they appear to be almost a phase of the growing-up

process through which every youth passes. It is sometimes stimulated by physical conditions such as too tight or too long a foreskin or permitting the secretions to accumulate under it.

In the ordinary course of events masturbation is outgrown in middle adolescence and left behind, along with many other childish ways, for the sex interests naturally tend to turn away from being occupied with one's self into normal comradeships with the opposite sex, culminating in love and marriage. Under any circumstances the practice is frequently accompanied by many secret misgivings which may become peculiarly terrifying if the individual has heard and come to believe some of the common mistaken statements about the nature and probable effects of masturbation.

The writer has in his possession a "sales letter" and accompanying "literature," sent by a concern extensively advertising "physical culture" equipment and instructions by mail (complete in a "plain sealed envelope" at the very "special personal offer" of $15.00!) which is full of such expressions as "poison-fanged habit," "unnatural habits and weakness," "lost sexual power," "slow sexual death," "loss of memory," and "sexual weakling," all obviously used as powerful insinuations designed to appeal to the reader's fears. Like unwarranted methods are freely relied upon to sell various pills, "gland extracts" and courses of treatment at the hands of self-styled "specialists."

We know now that masturbation does not cause feeble-mindedness, epilepsy and tuberculosis, or the more terrifying results generally ascribed to it as late as a generation ago and even yet vividly pictured to

youth, sometimes in sincerity, but generally by "quacks" and other unscrupulous persons hoping to profit through the fears aroused by their deliberate misstatements or insinuations.

Masturbation does not cause insanity, as medical men once believed. They had the cart before the horse. Insane persons not uncommonly masturbate freely and excessively, but the habit is more in the nature of a result than the cause of their condition. In insanity the mind is so deranged and disordered that it no longer appreciates or responds to the considerations which make for self-control in a sane mind. It is, therefore, not surprising to find an insane man gratifying his sex impulses in any way possible and with no more self-restraint than an animal exercises.

Another mistaken idea is that "one drop of semen is equal to an ounce of blood," and the consequent inference that the semen discharged in any act of masturbation constitutes a frightful drain upon the system, best compared with the loss of a large quantity of blood. Excessive masturbation (and excessive intercourse) does devitalize the system, but the result is primarily because of nervous exhaustion rather than loss of semen.

Still another false notion is the belief that masturbation causes pimples and in this or some other way readily shows itself in one's appearance. Pimples are frequently the result of constipation or improper diet; they are apparently in no wise connected with masturbation. And so far as appearance is concerned most authorities agree that there is no characteristic attitude

or expression by means of which even an expert can pick out a youth who masturbates.

Because of these and other equally unsound notions gathered here and there in their conversation and reading, young men are often plunged into an agony of undue self-reproach and fear lest they have done themselves injury beyond repair and proved themselves "unclean," and even more or less depraved or degenerate.

This worry, anxiety and fear may do much damage. It involves intense inner conflicts. It tends to destroy self-respect, creates a sense of moral and spiritual defeat, develops a feeling of inferiority, self-consciousness, fear of discovery, fear that the practice may show up in tell-tale facial expressions, and other painful psychic conditions. Such bitter struggles and depressed states of mind are capable of sapping a youth's nervous energy until he is literally worn out physically and reduced to such a discouraged, devitalized condition that he no longer has the ambition to control himself or the energy to do so. Thus their mental and physical plight is primarily the result of these unnecessary fears rather than of masturbation itself. Once the fears are removed the depressing effects largely disappear and the practice becomes more easily controllable.

It must not be assumed, however, that masturbation is entirely without harmful possibilities. While some old ideas regarding its effects have been disproved, modern knowledge has pointed out very clearly one or two important matters growing out of the fact that it readily becomes a habit with a marked tendency toward excesses. Every act is extremely likely to lead to another and another until masturbation is practiced

over a long period of time and frequently enough to become habitual and excessive.

Everyone knows in a general way that any excess is injurious. Over-eating, over-exertion in athletics, fits of temper, and other forms of dissipation, all unfailingly exact their penalties. It should be understood that sexual excesses are, in this respect, no exception to the general rule. "Physicians are now agreed," says the American Social Hygiene Association, "that masturbation does not cause insanity and the many other ills attributed to it, but, like outbursts of anger or fear, masturbation may leave a boy emotionally shaken and tired, and deplete his energy at a period when he needs it most for growing."[1]

One of the most important possibilities involved in masturbation has to do with the establishment of normal comradeships with the opposite sex. Because of the sex factor in his life, a young man normally seeks congenial company among his feminine acquaintances, and eventually comes to discover the "one girl" who is so completely in accord with and responsive to him that he wants to live and work with her as his home-partner. Sex prompts him to share life thus in wholesome comradeships culminating in the peculiarly satisfying and inspiring experiences of love and marriage.

Masturbation may hurt the development of this side of one's nature. As a regular practice it sometimes prevents seeking or enjoying these normal comradeships. In it the sex instinct is centered upon the youth

[1] Leaflet, *From Boy to Man,* p. 14.

himself in self-centered expressions, instead of being turned away from self into the generous friendships and unselfish devotion to family which are the fulfillment of the sex impulses. As a consequence he may become content with these self-induced purely physical sex gratifications and so refrain from making the effort to win the love of a mate.

The chief object in masturbation is self-gratification. Any practice which thus tends to build up sex habits concerned mainly with a young man's own pleasure is a poor preparation for marriage and may be a cause of unhappiness in marriage. For happy sex relations with his mate involve much thoughtfulness for her instead of fixing his attention, consciously or unconsciously, upon nothing more than the gratification of his own desire.

Moreover, masturbation tends, like promiscuity, to emphasize the physical aspects of sex to such an extent that a young man may unconsciously put all his associations with the opposite sex on a level little higher, if any, than the physical plane. To do so means, as has already been pointed out, disaster in the marriage relationship, for the physical aspects of sex are not alone sufficient to sustain a home-partnership.

The tendencies may be summed up briefly. Masturbation does tend toward excesses and the consequent depleted vitality. If long persisted in it may develop habits which tend to thwart the formation of normal comradeships between the sexes and the coming of love. These are tendencies only—possible, not inescapable, consequences—but of such a nature as to make it undesirable to engage in masturbation at all.

The American Social Hygiene Association's counsel to boys in this connection is equally applicable to young men: "It is a pity that for lack of right information on these matters and because of misguidance by others any boys get into so undesirable and unsatisfying a habit at all. At any rate it is not a practice to worry about; rather it is one to check and forget as soon as possible." [1]

The matter is a problem in self-control to be worked out along the lines suggested in the next chapter and is usually more than half solved if one works at it unhampered by worry and morbid fears and after having taken the precaution of seeing that it is not complicated by abnormal physical conditions. If in the process of achieving self-control there be times of seeming failure, one should not let a sense of defeat overwhelm his determination to succeed. The important thing for a young man is to have the will and heart to "carry on" without morbid fears and with a high purpose.

[1] *From Boy to Man*, p. 15.

PART THREE

THE MEANS OF SELF-MASTERY

Chapter VIII

ACHIEVING SELF-CONTROL

For many a young man the real problem in sex conduct is not what he should do but how he can do what he already knows is desirable. It is always difficult to live up to ideals and especially so when dealing with the elemental and unruly sex instinct. The art of self-mastery is, therefore, an intensely practical matter. Since the first step in learning self-control is a clear understanding of just what one is striving to accomplish it is desirable to consider, at this juncture, two questions of prime importance before turning to the matter of methods of self-mastery.

1

Just what is clean-mindedness? There is no lack of sufficient emphasis these days upon the desirability of clean-mindedness. But what is commonly said leaves much to be desired. It is so indefinite and uncertain as to what clean thinking is, or is not, that young men are left to grope painfully amidst their fears that they may be more or less grossly foul-minded and unclean.

No normally virile young man needs to be told that the human mind today tends to occupy itself much

with sex. He needs no one to remind him how prone sexual ideas and pictures are to slip into consciousness unexpectedly and often without apparent reason. What he does need is to know to what extent the ideas and images which crowd into his mind from time to time are consistent or inconsistent with a healthy self-respect. Most of all he is in want of practical ways to keep his thinking clean, if perchance there be any uncleanness in it.

Clean-mindedness cannot mean the *absence* of sexual thoughts, as is so often implied. The presence of such ideas and desires is no indication, *just by themselves,* of uncleanness. They are the common lot of men and always have been.

Regardless of how or why it is so, it seems there is no sexual idea, however rough or crude, known to our early ancestors, which may not also occur to men of modern times. In this respect at least there is no distinction between savage and civilized man. The mind at higher stages of culture is not free from such ideas; it merely deals with them differently.

To be clean-minded is not to be exempt from all such desires or thoughts. It is not even a matter of being entirely without the occasional gross and primitive idea or image so repulsive and so far removed from anything one might permit himself to do that it would be painful, if he did not know better, to realize that he even thought of it. The normal man can no more prevent sexual ideas from entering his mind than he can keep from growing older. If they do not come crudely in waking hours they may creep

into his dreams. In no event should their mere entrance be an occasion for self-reproach.

"While no normal man," says Dr. M. J. Exner, "is likely to succeed in keeping always free from sex thoughts and emotions, he does have the power to direct them to high or low levels. A boy's thoughts of a girl may be on a selfish, sensuous plane or on a high level of enjoyment and appreciation of her whole personality. Both are forms of sexual thinking, but the one is debasing to the individual, the other is wholesome, genuinely satisfying and inspiring. It is consistent with self-respect and with respect for woman. To be clean-minded means not necessarily keeping free from sex thoughts and emotions but keeping thoughts of sex, love and women on levels consistent with self-respect and respect for womanhood. Such an attitude and ideal may be one of the most constructively stimulating influences in a man's life." [1]

2

The second thing of importance is to come to a clear understanding of the nature of abstinence. One wholly mistaken and most unfortunate idea is often encountered in this connection. In ordinary usage the word carries no other idea than restraint. To speak of abstinence in sex conduct is likely to convey the idea that one is talking of an entirely negative proposition. The use of the word may create the im-

[1] Personal communication to the author.

pression that self-control is wholly a matter of *not doing* something. Young men naturally rebel against an emphasis upon moral conduct in terms of not doing one thing or another which would be enjoyable. Youth seeks outlets for its energies. This business of being "good" by merely and continually restraining one's self appears unattractive and impracticable.

Abstinence would appear in much the same light if it involved nothing more than restraint. But the fact is, whatever restraint it implies is possible only because of abounding activity. Abstinence is mostly doing things with all one's energy much as that may seem to contradict itself. For restraint is accomplished by rightly directing the energy which might otherwise spend itself in sexual intercourse.

It may help to make this clear if we stop to consider that every young man has a store of energy which may be drawn upon for muscular, intellectual, emotional, sexual or any other kind of activity according as his attention and interest are directed to one or the other of the many different kinds of things he is capable of doing. It is possible, of course, by deliberate choice, to turn the attention from one thing to another. He can, therefore, divert his attention from sexual interests to his sports, studies or work and the like and so occupy his energy with them as to defer awhile the appearance of sex tension, do away with any which may be present, or obscure it for the time being.

Moreover, he may find the keenest delight both in the enjoyment of the activity into which he pours his energy and the satisfaction that comes from realizing that he is deliberately foregoing a "crude, limited,

present satisfaction in order to gain a larger, richer, more enduring satisfaction on a higher level of life." [1]

The fact is that sex in human beings is not solely a matter of physical desire and its gratification. The impulses and satisfactions of sex, as Dr. T. W. Galloway has so well pointed out, "include all the intellectual and emotional attractions and pleasures of companionship and comradeship between men and women; of the chivalry and confidence which grow out of these; of courtship, of appreciation and devotion of lovers; of anticipations of home and marriage and family, of hopes and realization of fatherhood and motherhood; of idealism and devotion to all the human enterprises in which men and women supplement, inspire and support one another." [2]

A young man cannot count upon deriving from sex those full satisfactions with which it is therefore capable of enriching his life unless he chooses to forego the temporary gratifications of loveless sexual intimacies. He must willingly give up such pleasures lest he jeopardize the full measure of happiness and self-realization in the home partnership later. But, strange though it may seem to him who has not learned it from experience, there is an intense satisfaction at the time in foregoing the physical gratification in such intimacies if it is done out of a real conviction that it best serves his own and others highest interests. When practiced for the sake of something splendidly worth while, self-denial carries with it satisfactions which

[1] Dr. M. J. Exner, letter to the author.

[2] *Sex and Social Health,* page 97. American Social Hygiene Association.

compensate fully for any sacrifices endured. The athlete voluntarily accepts the limitations of the training period for the sake of his physical vigor and the hoped-for victory. The explorer willingly endures hardship because of the goal before him. The father counts not the cost of privation suffered for the love of his child. So the satisfaction in feeling that he is holding himself true to high ideals, and that he is fitting himself to be the best kind of comrade, sweetheart, husband and father, and the pleasure in anticipating the joys which he expects in these relationships, are sufficient to enable a thoughtful young man gladly to forego pleasures which might stand in the way of the fulfillment of his aspirations.

Abstinence must not be thought of as a negative, "thou shalt not," affair or a joyless self-denial. It is primarily a matter of spending one's energy in intensely satisfying and worth while activities. It involves filling life full of interesting things. It means restraint achieved largely by doing something with such pleasure and so whole-heartedly that desires for physical sex expression in intercourse are largely crowded out, and when they arise are cheerfully headed off for the sake of a greater satisfaction. Rightly managed the postponement of physical gratifications involved in abstinence is no bitter hardship to a young man, but the source of a deep satisfaction.

3

We come now to very practical questions. The considerations which cause a thoughtful young man to aspire to self-control have been studied. The motives

which support him in his efforts have been examined. There remains the question of methods. A young man, as the engineer of his own life, must not only see clearly what should be done with respect to sex and be filled with the desire to do it, but he should understand what methods will be most successful in achieving the self-mastery to which he aspires.

What are the practical ways and means of accomplishing such results? Just what specific things are most helpful in achieving abstinence? We shall set down the more important things without attempting to arrange them in the order of their importance.

The aim of the following paragraphs is to present a variety of practical suggestions. No one reader will find all of them applicable to his own situation or equally useful. From them, however, a thoughtful young man should be able to select those which, put into practice in his own life, will constitute the means of self-mastery.

1. Acquire a wholesome attitude toward sex. Rid the mind of any lurking suspicion that sex is, in itself, unclean or shameful. Accustom yourself to thinking of it as the foundation of the finest masculine and feminine qualities and the basic factor in the love of mate and children which so vastly enriches and ennobles human life. Bear in mind the sentence lettered on the walls of the Foyer des Soldate in France during the world war. "When you think of women think of your mother, your sister, your sweetheart, your wife, and you will not speak bestially." Learn the simpler facts of male and female physiology, psychology and hygiene. Any one of the following books

may give you new information and a new and most helpful outlook on sex.

The Sex Life of Youth—Elliott-Bone.
Sex and Common Sense—A. Maude Royden.
Psychology and Morals—J. A. Hadfield.
Men, Women and God—A. Herbert Gray.
Psychoanalysis for Normal People—Geraldine Coster.
The Sex Factor in Human Life—T. W. Galloway.

(These books may be purchased from Association Press, 347 Madison Avenue, New York City.)

2. Cultivate social contacts. Seek opportunities to meet and make high-grade friends among the opposite sex; engage in many wholesome social affairs. There is no need to be afraid of mingling with women or to be prudish in social or other relations with them.

Experience shows that sex tensions are greatly increased when men are artificially cut off from normal friendships and social activities with women by being in prison or on prolonged cruises. Seek not only social life but opportunities to work together in service activities such as directing the play or athletics of groups of street children, volunteering for playground work, or putting on an entertainment in an orphanage. Don't overlook the possibilities in amateur dramatics, skating, skiing or other sports, and in musical organizations. Don't forget that the church and kindred institutions afford many unusual opportunities for fine comradeship and clean associations.

3. Avoid unnecessary physical handicaps. If the foreskin is too tight have it removed. If in doubt consult a doctor. Keep the bowels open; the distension of the lower bowel in constipation may stimulate

sex desire. Drink little if any liquids during the evening; a distended bladder during the night exerts a stimulating pressure upon parts of the sexual mechanism. Leave alcohol strictly alone; it always makes for self-indulgence; even a drink or two may destroy self-control. Cultivate hygienic habits; eat wholesome foods, bathe frequently, taking special care to wash away any deposit accumulated under the foreskin. Get sufficient sleep. Good health is essential to nervous balance. Nerves unsettled by stimulants, loss of sleep, or unhygienic habits make self-control more difficult.

4. Do not dally with your sex desires. Give up definitely those pictures, books, plays, conversation or forms of dancing and the like which arouse you. The most important step in self-control is to eliminate avoidable causes of stimulation. Physical familiarity with women to the point of passion is bad, so far as your own self-control is concerned, if for no other reason. When petting barely begins to awaken desire it has, beyond possibility of doubt, gone far enough. Good taste may have been violated if it gets that far; self-control is certainly endangered beyond that point. To play at exciting one's passions is to trifle with impulses which may quickly get out of hand. It is much like lighting the fuse and at the same time expecting the powder not to explode shortly. Even if there be no such danger, the practice is highly undesirable. Prolonged and often repeated periods of frustrated sexual excitement may become physically and nervously detrimental.[1]

[1] Max Hühner, *op. cit.*, Chapter V.

5. Dismiss unwelcome sexual thoughts. When they have no right to remain in the mind it is vitally important to send them on their way and to do so promptly. Sometimes the thoughts well up most powerfully because of physical conditions in the sexual organs, commonest of which is an erection. Physiologically this means blood accumulated in unusual quantities in the penis. Normal circulation can be restored and the sexual urge diminished by brisk exercise. The blood will be withdrawn for use in the muscles exercised.

In short, the formula for dismissing unwelcome sexual ideas is two-fold. DO SOMETHING ELSE. Become active physically; walk about rapidly, shadow box a few minutes, go through calisthenic exercises, do anything you can think of just so it puts your muscles to work vigorously.

FIX YOUR ATTENTION ON SOMETHING ELSE. It is ordinarily impossible to think of two things at once in the sense of fixing attention upon either one of them. If an idea is troubling you, the way to get rid of it is to focus your thinking upon something else. Displace the unwelcome thoughts by putting in their place others which afford you satisfaction of the proper kind. Busy yourself with a hobby or other activity vigorously engaging your thoughts. Stand, in your imagination, even for a moment, before Him in whose presence unworthy things are most clearly seen for what they are, and human determination is most strongly fortified.

6. Keep busy. Find a hobby or task about which you can be enthusiastic and devote your spare time

to it with all your heart. The more it demands creative work of hand or head, the better outlet it provides; there are elements in sex which lend themselves readily to complete sublimation in creative activities. Consult the public library for pamphlets and books on various hobbies in which you think you might be interested. It is often possible to join a club, or form a group, of those specially active in some activity such as radio building, stamp collecting or pig raising. Get a friend to show you how to start; take a few lessons in a private or a public school; night schools often offer interesting courses of this type. Develop skill and you may find your hobby a source of financial profit. Go about the matter however you will, but find a hobby; it is one of the most helpful things you can do.

In general fill your time full to overflowing with a variety of interesting activities, keeping the mind thoroughly occupied with work and play. Spend some time with good books. Biographies of men such as Scott, Grenfell, Roosevelt and Edison are fascinating and inspiring. Try books like "Microbe Hunters," "Revolt in the Desert," "Heroes of the Nation," "Scott's Last Expedition," and others suggested by any good reading list. An interest in Music and Art has many advantages; surplus sex energies are readily diverted into the good and beautiful in both. Cultivate a talent for either; learn to play some instrument or to sing. Get into something with an element of wholesome exciting adventure, such as hunting, fishing or exploring. Go in for activities in-

volving the conquest of natural obstacles, as in mountain climbing, skiing, hiking and swimming.

7. Plan for your future home and family. They may seem remote just now, but keep them clearly in mind as the natural expectation of a normal man. Few things steady and inspire as do thoughts of wife and children.

I know one young man, not yet engaged, or even specially "interested," who, quite without suggestion from anyone, carries a savings account to educate the son he hopes to have some day. Super idealistic? Perhaps: but who would not be steadied by such a definite looking ahead to fatherhood?

Plunge into preparation for vocational success for the sake not alone of your own pride in achievement but of being able to care for your family and afford them pride in your success. Think of insurance, savings and education in terms of what they will add to your ability to provide for and protect a home. Consider whether what you are doing will help you to make a good husband and father.

8. Cultivate the habit of denying yourself. Habits of yielding or controlling can be formed. Do something everyday for no other reason than that you do not want to; make a practice of denying yourself some things you would like to do. Learning to say "no" to yourself, even in small things, helps when there is need for serious self-denial.

9. Engage in a reasonable amount of physical activity. Athletics constitute one of the best possible outlets. If you have athletic ability, make full use of it; if you have none, it does not matter; your pri-

mary aim is to divert some energy into physical activity. A man does not need to be an athlete in order to do that. In any event spend some time regularly in vigorous physical exercise.

10. Seek helpful male friends. Choose associates who are honestly trying to live up to high ideals. Join a high-grade boys organization such as the Order of DeMolay, the Hi-Y Club, Employed Boys Brotherhood, or Columbian Squires. Be active in any such work; it will make you acquainted more quickly with outstanding fellows and impress the ideals of the organization upon you more vividly. Get into a good Sunday School Class or Young People's Society. Get your pal to agree to help you in some definite way. Make an agreement to do helpful things together. Pledge your word to each other to refrain from any special temptations.

11. Talk over your problems occasionally. Confide in your father, a tried and trusty friend, or some older man. Your mother may be able to help. Sometimes it is possible to talk frankly and most helpfully regarding some points with a girl friend or an older woman. Remember that all young fellows have much the same problems and difficulties. Do not keep silent for fear of losing your friend's respect. We often "imagine ourselves unique and alone in these worries," says Allen Hunter. "Our friends, for all their poise, are in the same struggle, and just talking it over among them, without suspicion and with sympathy, is like having a window opened and a refreshing wind blow all the preoccupation and stuffiness away." [1] Do

[1] *Youth's Adventure,* p. 143.

not underestimate the value of an honest heart-to-heart talk once in a while. It gets our troubles and worries "out of the system" and gives courage for a fresh start as nothing else can do.

12. Dismiss sexual worries from your mind. Worrying over masturbation, for example, makes the act much more likely to occur because the attention is unduly fixed upon it. Persons will sometimes walk in their sleep along a narrow ledge from which they would certainly fall if they were awake simply because their attention would then be focused on the risk of falling. Forget your worries. Occupy yourself so much in doing worth while things that you have no time to dwell with fear upon what you might do.

13. Keep up a fighting spirit. The struggle for self-control is never easy; it is often the biggest battle a young man wages. Think of your difficulties as an opportunity to fight a good fight in which only weaklings and quitters fail to give a good account of themselves.

"Temptation sharp? Thank God a second time;
Why comes temptation but for man to meet
And master and make crouch beneath his feet,
And so be pedestaled in triumph? Pray
Lead us into no such temptations, Lord,
Yes, but O Thou whose servants are the bold,
Lead such temptations by the hair and head,
Reluctant dragons, up to who dares fight
That he may do battle and have praise." [1]

[1] Robert Browning, *The Ring and the Book.*

Hold before yourself the pride that comes from being master of your impulses rather than slave to them. Strong men say with Sir Isaac Newton: "I make myself no necessities."

14. Plan your campaign in advance. Know beforehand just what methods you will adopt to fight temptation when it comes. Don't leave it to chance and good luck. One cannot foresee every situation in which he finds temptation, but most young men know those most likely to tempt them.

15. Take expert advice. If the task of self-control seems particularly difficult and vexatious consult those who may be able to help you by reason of their expert knowledge. A skillful physician may be able to suggest helpful things in physical hygiene. But the difficulty, if any, is more likely to be one in habit formation and the management of the emotional life. For that reason the mental hygienist, or psychiatrist, is often able to give the most practical and helpful advice. There should not be the slightest hesitancy in talking over your problem with such an expert. It is always a sign of intelligence and good judgment to seek competent advice. Moreover, it is no admission of weakness, for whatever your difficulty is it is assuredly one which many others have encountered and perhaps failed to overcome because a false sense of shame kept them from taking expert advice.

16. Cultivate a vigorous religious life. The irreligious man is deficient; he has failed to develop a normal faculty. Human beings are naturally religious; every race has had its religion. Prayer is a wellnigh instinctive act upon which the strongest men

have relied for wisdom, courage and strength. Religion is a source of inspiration and strength beyond calculation.

Take time for religious books; get into some group discussion of religious ideals; attend the church of your choice and take an active part in its work. Take time to hear good sermons. One of the chief values of the church is that its services and activities remind one over and over again of the loftiest human ideals.

The whole problem of self-control becomes simplified if one approaches it with a real desire to work with God to utilize one's energies for the highest ends of self and humanity in the spirit of Edwin Markham's lines:

"We men of earth have here the stuff of Paradise;
We have enough: we need no further thing
To build the stairs into the unfulfilled,
No other marble for the floors,
No other ivory for the doors;
No other cedars for the beams and dome
Of man's immortal dream.
Here on our common way,
Here on the paths of every day
Is all the busy gods would take
To build a Heaven;

To mould and make new Eden,
Ours the stuff sublime
To build Eternity and Time."

PART FOUR

COURTSHIP, ENGAGEMENT AND MARRIAGE

Chapter IX

THE CHOICE

No single decision a young man makes is fraught with greater significance than his choice of a mate. It contains possibilities which may make him or break him. Ordinarily the decision is approached with considerable perplexity. A few young folks think they know their own minds beyond the peradventure of a doubt. In their ranks are those rash souls who meet on Monday, fall in love at sight, and take the week-end for their honeymoon! It must be admitted they are sometimes right. Fortunately, few are willing to take such chances, for the odds are certainly overwhelmingly against the venture being successful.

Many times young people may be expected to have no doubts or misgivings. The decision may be perfectly simple and clearly made. If so, it is usually preceded by much careful thought and many opportunities for intimate acquaintance. Every such instance can at least be matched with one where the choice, even after long deliberation, is not entirely free from uncertainty.

Small wonder! Much is involved. A partnership is to be formed for the business of making a home. Its activities range from the minor ministrations to the partner's comfort to the supremely seri-

ous responsibilities involved in summoning a new life into the world. If the partnership is successful, it means all the happiness which love, home and children may yield. Admittedly it is poor judgment to launch any commercial project without first counting the cost and taking into account as carefully as possible the favorable and the unfavorable factors. Common sense dictates similar forethought where the stake is nothing less than the fulfillment of great basic needs of a man's nature, the happiness of his mate and the destiny of their children.

How is the choice to be made? What, then, are the matters most to be considered? When may a young man feel that it is safe to act upon his judgment?

1

In the first place, he ought to have many opportunities to make comparisons. He should seek many acquaintances and form many friendships among the fair sex. There is no other way of discovering what feminine personalities are most appealing and satisfying to him. A young man will find his feminine acquaintances differ in temperament and tastes quite as much as his masculine friends.

For the same reason, a young man should see girls under many different circumstances. He should learn to know them not only on social occasions, but also how they react in play and at work. Just as men are apt to reveal their weaknesses under the strain of vexation or hardship, so women are likely to be

seen for what they really are when subjected to disappointment, difficulties and the pressure of fatigue. Young folks need to see each other in action, when unpleasant things must be faced and harsh difficulties overcome. What a girl does on a hike when she becomes tired or gets a blister on her heel, or how she acts when her dress is ruined by spattered mud, may give her companion a liberal education in feminine psychology! It is also revealing to see what she does about her share of cooking and cleaning up at a week-end house party, or how she acts when a date is broken, or when she is badly disappointed either about going somewhere or because her party dress wasn't finished on time.

There is much to be gained from seeing something of the home life of one's married friends. These first-hand observations of the way the home partnership operates may offer extremely valuable pointers when it comes to setting up your own home. It should hardly be necessary to say that life together as husband and wife involves facing many situations quite different from those which courtship and engagement present. Fortunate, indeed, are intimate insights into such things as what happens when the money once spent on flowers, candy and theater tickets must go to pay for potatoes and coal or like living expenses, or how John really feels about it when he has to go on wearing an old suit because Mary bought the new party dress she "just had to have."

Then there's the matter of Mary's spending money. How much is she to have, how is she to get it, shall she have an allowance, must she ask John for what

she wants, should she be able to check against his checking account, must she tell him what she spends it for, need she keep an itemized account of it for their budget records? Married life is full of situations like these bristling with difficult questions. Then there are likely to be the nerve-trying months when the wife is bearing a baby, or is taxed with the double strain of recouping her strength and caring for the newcomer and when John must carry the double responsibility of "helping out" more at home and earning more money for their support. Intensely human problems, these! To see how such are met—what your own associates think, how they act, how they adjust their differences and meet the common tensions—cannot fail to be illuminating.

Young men need to make a frank effort to see things from the feminine point of view. Masculine and feminine ways of looking at the same question may be very different. Failure of each sex to understand the other's attitude, at least fairly well, is apt to produce unnecessary and serious conflict. If one sincerely wishes to make an intelligent estimate of how he and any one of his girl friends might get along as husband and wife, he will need to bring to his none too easy task considerable sympathetic understanding of these matters. Fortunately, much is often learned unconsciously from a sister of about the same age. A young fellow will do well to ask his sister or his girl friends to discuss with him frankly what attentions they expect from a man and why, how they feel about a man's table manners, how a woman regards the masculine habit of leaving his

room in confusion after he dresses, or whether she thinks "friend husband" should be willing to take turns about washing the dinner dishes or taking care of the baby. Married happiness is greatly dependent upon substantial accord with regard to unromantic matters such as these. They are the common stuff of everyday life.

Ordinarily it is not the quantity but the quality of a young man's contacts with women which needs to be safeguarded. Failure to maintain them on a high level of conduct involves a double jeopardy of the utmost importance.

There is first the risk arising from failure to develop an appreciation of the best relationships between the sexes. An appreciation of the finer things in life must be developed through actual experience with them. A taste for literature grows out of familiarity with choice passages and good books rather than with pages on the order of "Whiz Bang" and "True Confessions." Cheap and tawdry associations with women do not school a man in appreciation of the finer experiences so much desired. Experience in those things of the spirit making for comradeship and love is not derived from promiscuity, crude physical familiarities, or the "petter's" insincere pretense at affectionate caress. Their tendency is to prevent the development of a genuine appreciation of the finer relationship, and in so doing to leave a man satisfied to live on a lower level than he might,—defrauded of the deep and abiding satisfactions which might have been his.

The second risk is the danger of acquiring many

erroneous ideas regarding womanhood. Such mistaken ideas mean the distinct possibility that a man may never win the love of a fine woman because she feels he does not understand her in essential matters.

The nature of this risk is well illustrated in the notion that the rounder "knows women." At the most, all he knows is something about one elemental phase of women who never pretend to show him their best side and who are vastly different from those most likely to make good wives and mothers. All his experience has taught him nothing really helpful in understanding the heart and mind of the type of woman he wants as a life mate. Perhaps least of all is he safe in thinking he knows the sex side of women. In the essentials of anatomy all women are alike; in other respects they vary greatly. Certainly there is a wide gulf, in feelings and actions regarding sex, between the free and easy type and those with whom such intimacies are impossible. Sexual experience with the former is a poor preparation for a normal love-life with a high-grade woman. One of the least desirable results is the distorted idea of the sex side of a woman which a man is apt to carry over into his dealings with his sweetheart and wife at the risk of grave and permanent damage to the delicate fabric of love.

2

There are sometimes certain differences, associated with sex, in the way women think and feel as compared with men, which, if a man does not take them into account, may cause him to misunderstand his

sweetheart or wife and put him in a false light in her sight.

About every four weeks it is normal for women to menstruate. This experience has always been the subject of much speculation and superstition. Among primitive folks it was regarded as a highly mysterious affair and an indication that something supernatural and terrifying had occurred. According to one of the commonest beliefs, the appearance of blood was caused by the bite of a magical serpent. At such times a woman was universally feared and elaborate precautions were taken to protect others from injury by her. In some instances she was isolated in separate quarters; in others, forbidden to eat with the family or to prepare food for them.

Some of this thinking has been carried over into modern times. "In the wine districts of Bordeaux and of the Rhine," says Robert Briffault, "women, when menstruating, are strictly forbidden to approach the vats and cellars, lest the wine should turn to vinegar. . . . In northern France they are excluded from sugar refineries when sugar is boiling or cooking, for the presence of a menstruating woman would turn it black" according to current beliefs.[1]

There is no foundation whatever for such beliefs or for the more common notions of "uncleanness" attached to this periodic flow. The idea, once generally accepted, that the body rids itself by this means of injurious substances, is now completely discredited and no longer adhered to by well-informed persons.

[1] *The Mothers,* Vol. II, p. 389. The Macmillan Company, New York.

As Dr. Clelia Mosher says: "Contrary to the old Hebrew belief, the menstrual flow is not getting rid of impurities." [1]

It is easier to understand what menstruation really is if one recalls that approximately every twenty-eight days an egg is released by one of the ovaries. It is, of course, to be expected that the womb would be prepared at the proper time to care for this egg if it becomes fertilized. This preparation is accomplished by an extended series of changes in which, among other things, the lining of the womb is gradually thickened and furnished with a generous supply of blood. If a fertilized egg does not nest in the womb Nature makes what has been said to be a "gesture of disappointment." Parts of the carefully built up lining is cast off in microscopic shreds, releasing a bloody fluid which seeps away over a period of three to five days.

Some women feel quite as well and strong as usual or even better during this period. For many others menstruation is merely a temporary discomfort which they wholly disregard. Still others suffer considerable abdominal pain and are distressed more or less by headache, backache, a sense of fatigue, or general nervous irritability, though the chief disturbances are usually over in a day or two. However, menstruation is naturally a painless process, with no handicap on activity.

The tendency to nervousness and irritability and the possibility of marked physical discomfort are mat-

[1] Clelia Mosher, *Personal Hygiene for Women*, p. 18. Stanford University Press.

ters a young man needs to understand, for they may call for considerable tact and courtesy on his part.

When a girl unexpectedly demurs at a swim, says she doesn't "feel like" dancing, or asks to break a date because she has a "headache," it may be more than a whim. Naturally she will make vague excuses if she is indisposed, rather than speak frankly of so intimate a matter. Bearing this in mind will save a young man from being too quick in teasing or bantering, or being too readily impatient with a girl under these circumstances. It will win him the grateful appreciation of his sweetheart for his ready understanding of a situation she is even then reluctant to discuss. And it will make for the special thoughtfulness so essential in married life.

By nature women are inclined to place much more emphasis than men upon the indirect expressions of sexual attraction. They crave the caresses and little attentions which bespeak affection. Men are apt to regard them as rather effeminate and superfluous, especially after marriage. But they are, ordinarily, almost the breath of life to a woman. For this reason, forgetting a birthday or an anniversary is likely to be a variety of masculine high treason; and the greeting kiss or lifted hat at parting atones for many husbandly shortcomings. The part of wisdom is to study to be thoughtful in many small deeds and unmiserly in the common tokens of affection.

The purely physical sex desires are relatively slow to awaken in women. Possibly we have here the result of an age-old tendency of the male to be the aggressor and take the initiative. At any rate, the fe-

male is ordinarily more reserved and passive in this regard than the male, in whom desire is usually near the surface and readily aroused.

This difference is the biological origin of courtship. Even birds, in many instances, display well-developed courtship practices in which the male exerts himself to win the female's consent to mating. The Argus pheasant, noted for the extreme beauty of the male's plumage, affords a striking example. The male makes "a large circle, some ten or twelve feet in diameter, in the forest, which it clears of every leaf and twig and branch, till the ground is perfectly swept and garnished. On the margin of this circle there is invariably a projecting branch or a high-arched root, at a few feet elevation above the ground, on which the female bird takes her place, while in the ring the male . . . shows off all his magnificence for the gratification and pleasure of his consort and to exalt himself in her eyes." [1]

Among humans courtship is much the same process, save that its scope is broadened. Whatever opportunities a young man has to be observed by the girl of his choice constitutes the "circle." Today the ring may be a cinder track whereon stamina and a lithe body may appear to an advantage. Perhaps yesterday it was a ballroom with its invitation to demonstrate his skill. Tomorrow it may be an airplane and an "Immleman loop" or the "falling leaf." Sooner or later he will display at their best whatever physical gifts and social graces he possesses.

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[1] H. C. Forbes, *A Naturalist's Wanderings*, p. 131.

Bodily vigor and attractiveness are certain to make their impression upon the feminine heart, but mental and spiritual qualities are increasingly important and likely to outweigh all others. So, too, good breeding counts for much. All her life a girl is schooled to practice good manners. Quite naturally she rates everyone by them. In the lower orders of life the male's appeal to the latent desires of the female is apparently little but a physical matter. As higher and higher levels of human development are reached, the male must rely more and more upon an appeal to the whole of a woman's nature—mind and spirit as well as body—not alone to win her affections but even to arouse her physical responses.

A man makes a great mistake in assuming that women are sexually constituted like himself. Probably their physical urges, when aroused, are as powerful as in the normal male, but they are usually much slower in making themselves felt and may be altogether dormant before marriage. In some cases they are never aroused throughout life.

Another consequence of this difference of sexual response in men and women is that many women completely underestimate the tensions created by physical familiarities. Not being easily, or at all, moved themselves by these familiarities, they fail to realize what even kissing or sitting in his lap may mean to a man.

A woman's sexual energies are apt to be largely diverted into the maternal channel. Hence her attitude toward a man is often more that of a mother than a wife. She may love him as a mother loves her son, and unconsciously put her relationship to

him on a maternal basis. Under any circumstances, physical sex relationships often seem to be quite less important in a woman's life than in a man's, for her energies are much absorbed in the manifold duties of home making and especially in caring for children.

Sex is the mechanism for perpetuating the race. It has imposed upon women childbearing and a heavy responsibility in childrearing, for the former is but a small part of the total effort necessary to replenish humankind. If a child could survive from birth without a mother's care, the situation might be different. As it is, physical union is for a woman but the beginning of her sexual activity. Thereafter, there is the intense and exacting role of motherhood, which is somewhat paralleled, though by no means equally, by a father's responsibilities. It is not surprising, then, to find sexuality in women less a physical matter than in men, and more completely satisfied by home and children. To understand this is to avoid the possible misunderstanding arising when a man interprets his wife's intense interest in her family as an indication that he has lost his place in her affections.

3

Success in the home partnership depends, of course, upon how well qualified the partners are for the venture and how well they are able to get on together.

The practical matter is, therefore, what qualifications are essential and wherein and to what extent husband and wife need to agree in order to make marriage a success.

A young man's thoughts in this connection commonly turn first to "What I expect of my wife." Let us turn the tables, considering first "What My Wife has a Right to Expect of Me," before passing to "What I Have a Right to Expect of My Wife," and to certain mutual expectations under the heading "Factors of Equal Importance to Each of Us."

In each instance, we shall set down a question or so suggestive of those a young man should ask himself. The queries are by no means exhaustive or equally applicable to all situations. They are designed merely to turn attention to certain important matters and to stimulate thought concerning them. Any attempt to put them to practical use will certainly bring to mind many other similar questions.

It should be understood, as we shall emphasize in detail later, that no young man should expect too high a degree of perfection in considering these matters.

WHAT MY WIFE HAS A RIGHT TO EXPECT OF ME

1. Health

Am I physically vigorous enough to follow successfully my business or vocation and to carry my full share of home duties and responsibilities?

Have I any latent disease, such as syphilis or gonorrhea, which may appear later, or be transmitted to my wife or children?

Is it likely our children will be strong and vigorous?

Good health, of course, is a prime consideration. Poor health may mean inability to earn enough to provide for a family. It may make a man too cross

or too moody for anyone to live with at all comfortably. Though physically sound, a man may be unfitted for marriage because he is mentally unhealthy. The question here is not whether one is unbalanced in the sense of being more or less insane, but whether he suffers from abnormal fears, violent fits of temper, an undue sense of inferiority—or superiority—or other mental or emotional disturbances which warp one's outlook and make life well-nigh intolerable for anyone intimately associated with him. These matters of mental hygiene are fully as important as physical shortcomings and often more difficult to deal with.

Before he marries, and better yet before he becomes engaged, every young man should undergo a careful physical examination. If he wishes to play absolutely fair with his sweetheart he will tell her exactly what the physician says, take her to talk with him or authorize him to tell her the results of the examination if she wishes to talk with him privately. Or, he will follow the same course with her father or nearest male relative who might even be requested to name the physician. All this assumes, of course, that a man makes no attempt to conceal anything from the examiner. Anything less than absolute honesty is cowardly.[1]

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[1] "A man who waits until just before he is married, to get an expert verdict on himself, is either morally certain that he is in perfect shape, or else is contemptibly reckless; for if he should discover any condition that might jeopardize his bride, he must either postpone or abandon marriage, thereby arousing her suspicions or injuring her feelings; or else he must go ahead and let her suffer the consequences."—Paul Popenoe, *Modern Marriage*, p. 133.

2. Sound Health Habits

Have I any habits which threaten to destroy good health?

This calls for a careful estimate of the probable effect ten or twenty years from now of any such habits as the use of tobacco, narcotics or alcohol, careless eating and chronic depression. A woman has the right to expect not only good health—mentally and physically—now, but freedom from habits which might later destroy good health, perhaps at the very time when she and her children are most dependent upon a husband's protection and support.

3. Good Heritage

Have I any hereditary taints which may crop out later in my own life or that of my children?

Have my brothers or sisters, parents, aunts or uncles any such taint?

A tendency to certain diseases such as cancer, gout, diabetes, tuberculosis, epilepsy, or insanity, is considered by some authorities to be inheritable. Some maintain that traits such as shiftlessness, cruelty and quick temper are probably likewise transmissible, while other oppose that theory. Here we have factors which no youth can ignore. Good heritage must be judged by the fitness of close kin as well as your own good health.[1]

[1] See *Elementary Eugenics,* Elliott R. Downing, University of Chicago Press, 1928. The outstanding facts about heredity in simple language for young people. $1.75 of Association Press. A more elaborate study probably available in most public libraries is M. F. Guyer's, *Being Well Born,* Bobbs Merrill, revised edition 1927.

4. Adequate Income

Shall I be able to meet the demands upon me in financing a home in accordance with our mutual tastes and standards of living?

Shall I be able to meet my financial responsibility in rearing and educating one or more children satisfactorily?

A woman has a right to expect a modest financial beginning and the reasonable prospect of her husband being able to increase his earnings so as to provide for the growing demands of a family and a somewhat larger measure of comfort. She has no right to expect to begin her married life with all the comforts and luxuries her parents might have been able to afford. She should not wish to begin at the point her father and mother have reached only in mature years and after, perhaps, a life-time of effort. Making a modest beginning should be to her advantage. The experience of fully sharing the struggle for financial comfort and independence is one of the strongest ties binding husband and wife to each other.

How much income should a young man have in order to marry? It would be folly to fix a figure here, because no one estimate can apply to all situations. A great many different items must be considered and each is subject to many variations. One couple must pay rent; another will have a house as a gift from the bride's father. Jane may be accustomed to living on such a scale that she feels mahogany furniture and a maid are essential, while Jack must have a car and tailor-made clothes.

Again, the woman may count on working after marriage and expect to do so indefinitely, perhaps to the

extent of pursuing a career independent of her husband's. Sometimes she may have a larger income than his and be willing to meet the greater part of the home expenses.

The best way to arrive at a figure is to build a budget. One practical budget book uses the following classification of expenditures:

FOOD:
- a. Butter, milk, cream, eggs.
- b. Fish, meat, ice.
- c. Baker, grocer.
- d. Fruit, vegetables.

OPERATING EXPENSES:
- e. Rent, repairs, insurance.
- f. Railroad and car fare (automobile).
- g. Heat, light, water.
- h. Household supplies, furniture.
- i. Laundry, labor.
- j. Telephone, telegrams.
- k. Interest.
- l. Incidentals.
- m. Income tax.
- n. Other taxes.

GENERAL EXPENSES:
- o. Clothing, cleaning, repairs.
- p. Doctor, dentist, medicine.
- q. Postage, stationery.
- r. Recreation, vacation.
- s. Education, books, papers.
- t. Church and charity.
- u. Gifts to friends.
- v. Wife's personal.
- w. Husband's personal.
- x. Baby (each one by name).

SAVINGS:
1. Life and accident insurance.
2. Investments.
3. Other savings.

Get from a bank, insurance company or other source, a specimen budget suggesting the amount of money available for such items out of incomes of $100 to $250 a month, or higher. Learn from your own family or friends what it costs them for any one of these items or the total thereof. Go over the budget with your sweetheart and make an estimate of the necessary expenditures in a year under each heading. Not until you make a careful judgment regarding each item can you begin to appreciate what your financial

responsibility really is. Remember your figures are much more likely to be too low than too high! At any rate the process will make each of you understand infinitely better your standards and tastes, and how these compare. Many home partnerships split on the rock of finances, for this more than any other factor represents the opportunity to reach the tastes and standards each partner so eagerly desires. Budgeting is absolutely essential if there is to be teamwork in home finances.

Every child added to the family calls for an initial cost of probably not less than $150, if the mother goes to a hospital and has a good doctor. Naturally a man wants his wife to have the best of care at this time. So many things may go wrong; when they do the risk to health and life of wife and child is so great that one does not dare to take chances by neglecting to secure competent medical attention and hospital facilities.

The Metropolitan Life Insurance Company has exhaustively studied the cost of a child to its parents in families with an income of approximately $2,500 a year. Including medical care the first year's cost is approximately $500. Thereafter the annual cost ranges from approximately $250 to a little more than twice that sum, with a grand total in eighteen years of $7,238.[1] Other figures based upon homes with a smaller income show an average annual cost of approximately $200 per child.

These estimates reveal one of the reasons why there is usually need for a steadily growing income.

[1] *Metropolitan Life Statistical Bulletin,* May, 1926.

5. Business Judgment

Am I prepared to protect my wife and family by life and disability insurance and savings (as best I can) duly proportionate to my income?

Am I willing to run my home on a businesslike basis and to cooperate fairly with my wife in this matter?

Can I and am I willing to live within my income?

Some young men are much given to spending freely all they earn and even running badly in debt. Most of them are impatient at making a businesslike estimate of their annual expenses or keeping an accurate record of them. They would insist upon the soundness of such methods in their business, but it is "too much trouble" in their homes or in their personal affairs. Yet the habits of conducting their personal affairs are very likely to carry over into the home partnership and often are reflected in their business. So important is this matter that many business heads refuse to hire a man for a responsible business position without inquiry regarding his methods of running his home.

Life insurance should be purchased at as early an age as possible for the sake of the cheaper premiums. Some systematic form of savings, such as the purchase of building and loan shares, should be adopted early. To consider seriously how sickness and accident may plunge one into expenses which impose the severest hardship upon a wife and children, and not infrequently bankrupt the home, is to make a man anxious for as much protection against such disaster as he can afford, both in insurance and in well-invested savings. Moreover, there is no quicker way in which

a man may build up a potential estate for his family than through life insurance. On this matter a young man should get the advice of the best insurance men he can find.

6. Respect for Her Independence

Am I willing to adjust financial affairs so as to save her from humiliation?

Am I willing to allow her independence of action in such things as the details of her personal dress and household affairs?

Will I respect her right to have and express opinions differing from mine and encourage her to such expressions?

How would I feel about it if she wanted to work or follow an independent career?

A woman must be free to act upon her own initiative in many matters if she is to grow and to make herself most valuable to the partnership. Nevertheless many men take their overlordship for granted. Some men must have the furniture arranged and the pictures hung to suit *them.* I know one man who refuses to permit certain dishes of which his wife is very fond to appear upon the table. *He* does not like them! And another buys his wife's hats so as to be sure *he* likes them.

Such attitudes may give rise to very serious discords as is often demonstrated in cases where a wife is dependent upon her husband for the money she needs, A woman has the right to have financial matters arranged so as to have money for her own personal expenses without asking, or being required to account,

for it. It should be sufficient for budget purposes to maintain a separate heading "Wife's personal" and make entries thereunder in a lump sum without itemizing it. A joint checking account, or a definite sum deposited regularly to the wife's credit in a separate account, is ordinarily an acceptable scheme. In case of the husband's sudden death such arrangements may be specially valuable. Another plan, contended for by some, involves an equal division monthly of the husband's income after the household and other operating expenses of the home partnership have been provided for or paid.

7. Good Breeding

Do I know and practice the ordinary social conventions?

Am I ordinarily careful of my personal appearance?

Do I take care to show little courtesies?

Here we deal with a number of small things with which a man is apt to be impatient. He may not see that it makes much difference one way or another whether he knows the correct form for introductions or the niceties of table manners. Nor does it seem to him to matter much whether he rises when women enter the room or whether he washes before coming to his meals.

To a woman such matters often loom large because of her deeper interest in social life. They may seem very important; all her life she has been trained to put a premium upon good manners; she notices them and her friends note and talk about her husband's attainments or shortcomings in this regard. It means

much to her to feel that *her* husband appears to advantage in their social circles.

Incidentally, it should be said that many a man is at a disadvantage among his masculine friends and in his business relations for lack of training of this type. Good breeding, in the sense we are using it, is valued everywhere. Lack of it may be a real business handicap, as many a man eventually comes to realize.

If a man would understand how women value such things and what they appreciate, let him talk with girls about their views or stir up an argument on the subject.

"WHAT I HAVE A RIGHT TO EXPECT OF MY WIFE"

1. Health

Is she sufficiently vigorous to carry the usual duties and responsibilities of caring for a home?

Is she vigorous enough to meet the ordinary physical strains of childbearing and childrearing?

Is she free from extreme irritability, nervousness and moodiness?

Is it likely her children will be sturdy?

Has she any latent disease which may appear later or be transmitted to our children or to me?

The underlying considerations here are the same for a wife as for a husband, save that the bearing and rearing of children impose a peculiar strain unlike anything demanded of a man. Since children are for many years almost constantly with or under the direction of their mother, her freedom from undue nervousness and irritability, and her general healthy mindedness, are especially important. Impatience,

moodiness, peevishness, and the like, are a blighting atmosphere for children. The child reared in such an atmosphere will be as positively handicapped as if it were born defective. We are only now beginning to understand how tragically a mother's unhealthy mind or body may react upon her helpless offspring.

A physical examination before engagement and marriage is even more important for a woman than for a man. In childbearing, heart, lungs and kidneys are subjected to peculiar strains. They should be taken into consideration in advance to the extent of determining whether there are any weaknesses or ailments of these organs which would seriously complicate or altogether bar childbearing. Moreover, there is the question of physical defects which might unfit her for motherhood or make normal sexual relations impossible. In the future every thoughtful parent will see that matters of this sort are attended to for a daughter in just as routine and matter of fact manner as eyes or teeth are examined for defects and possible corrections. Meantime we must rely upon the younger generation's appreciating the importance of such things enough to take the initiative with respect to themselves before engagement.

2. Sound Health Habits

Has she any habits which threaten to destroy good health?

If anything, this is a more urgent consideration for a woman than for a man, because of the bearing of good health upon wholesome childhood. However,

women are less given to health-destroying habits than men. There is some question about how the growing feminine habit of smoking may affect a child's physical well-being. How does nicotine in the mother's system affect the child before birth or while it is nursing?

3. Good Heritage

Has she any hereditary taints which may crop out later in her own life or that of our children?

Have her brothers or sisters, parents, uncles or aunts any such taints?

What has been said earlier under this heading is equally pertinent here and covers the ground. An old Norwegian proverb runs: "Never marry a maid who is the only fine one of her breed."

4. Home-making Skills

Does she know how to prepare foods properly? To care for a house? To sew?

Does she really enjoy home duties as a whole?

Would she be able to manage properly any servants she might have?

Would she be able to discharge a mother's responsibility in caring for and training a child properly?

Many of the purely domestic skills may be learned after marriage. But a certain number are indispensable from the beginning, even in these days of steam tables, canned goods and bakeries. So also is a genuine pleasure in the numerous responsibilities of home making. This is the woman's work and it is a task

requiring the highest skill. Whether she does it entirely unaided or has servants, she needs to know its fundamentals, to be alert for improved methods and to take pleasure in the whole business.

But home making is much more than a matter of cooking and cleaning. A woman needs the ability to plan and arrange household furnishings so as to give the house that air of "homeyness" which only a woman can give. She needs skill in receiving friends, in neighborliness, in choosing and using household utensils, in stimulating others to work, and in planning work and play for the household. Where there are children she needs perhaps most of all skill in child care and training.

5. Business Judgment

Does she have any real appreciation of the value of a dollar? If not, is she disposed to learn?

Can she buy food, clothing and household supplies wisely?

Is she willing to adapt herself to our income?

Is she extravagant? Or thrifty? Can she help her husband to invest wisely and to better his business position?

In the everyday operation of the home a wife spends a very important part of the family income. If she is not a good manager the family is cheated of some of the good things it might have and may come to disaster financially. Getting your money's worth in foods and clothing requires more effort than phoning an order to the grocer or asking the clerk whether the shirts are a good quality of linen.

Many women, especially those who have never worked for their money, seem to have no idea of the value of money. To a man five dollars represents ordinarily many hours of hard work; to a woman it may mean only a pair of chiffon hose so sheer they cannot be worn half a dozen times without tearing. On the other hand a woman may be a better manager than her husband is. Many modern girls with business experience are.

6. Good Breeding

Does she know the common requirements of social customs and is she adept at meeting them?

Does she display good taste and refinement in her clothing? In her choice of friends? In her language?

A woman's charm is in no small measure dependent upon those intangible qualities summed up by the phrase "good breeding." Men know they are often rough and lacking in many of the niceties of conduct. Such is the masculine training. But they rather expect a wife to make up for their deficiencies and are ordinarily quick to appreciate the polish, poise, tact, and other social graces of a well-bred woman.

A husband prides himself on such matters as his wife's use of good taste and judgment in dressing herself and furnishing their home, in her ability to acquit herself with credit as a gracious hostess or to appear to advantage in social functions, and in her personal habits that bespeak good breeding.

She stands before the world as the kind of woman he admires and respects. Others judge him in many

ways by his wife. What she is often reflects not only his standards but what he is himself, for presumably his wife has found in him both an appreciation of her qualities and enough of them to make him congenial to her. For this, if for no other reason, a man expects his wife not to suffer in these respects in comparison with other women of culture and refinement.

FACTORS OF EQUAL IMPORTANCE TO BOTH OF US

1. Mutual Liking

Do we take real pleasure in each other's person, conduct and mannerisms?

Have we habits that are distaseful to each other?

Of necessity husband and wife spend much time together and have many shared experiences and intimate dealings. These inevitably become irritating and finally unbearable unless each really likes many things about the other. Little aversions may grow to be intolerable. A man must "like" his wife in seemingly trivial things, such as the way she walks, the sound of her voice, her gestures or other little mannerisms when she talks, the way she does her hair or wears her clothes, and how she takes a joke. And she must like him and his ways even more!

A young man needs to consider not only how much he likes some things, but how seriously others "get on his nerves" now, or are likely to do so with the closer associations of marriage.

What is needed here is, in part, sufficient practical

thought about each other's temperament to make sure they are congenial enough to get on together.

2. Common Interests

Do we enjoy doing many things together?
Are we sincerely interested in what each other does?
Are there differences in age or social position between us so great as to make it unlikely we will be congenial now or twenty years hence?

There must be many common interests but there is, of course, no necessity for agreement in everything. Each will have separate interests which make little appeal to the other, but these must not override the common interests.

It is at this point that differences of age and social status are important. The interests of the woman of twenty-five and the man of forty are apt to be quite different and to be much more so twenty years later when one is forty-five and the other sixty. So, too, a woman whose parents have been well-to-do may have very few common interests with a man from a humble home. Where she has had the opportunity for college training and to cultivate a taste for sports, music and literature, or the like, he may have had no time or money for such things. They may have some things in common, but the chances are that there is far too little to warrant marriage unless he is unusually adaptable and she has preferences for simple things. For these reasons marriage between persons of widely different social and religious classes is usually hazardous.

3. Mutual Encouragement and Inspiration

Do we encourage each other in worth while achievements and ambitions?
Do we always bring out the best in each other?
Do we inspire each other to better living?

Whatever else marriage may be it certainly is a relationship in which each partner should be stimulated by the other to finer living and high achievements. Sometimes one or both do not even maintain their standards but slump below the level of their own best living, as when a wife becomes content to go about the house all day frowzy-headed and in a dirty house dress, or when a husband lapses into language habits quite unlike his courting conduct. Sometimes the young groom quits school to get married and abandons all further efforts for an education, or the bride drops her music and gives up her Monday afternoon study club in favor of the Monday evening bridge club which her husband enjoys. Both husband and wife should grow by reason of their mutual helpfulness as neither would grow alone.

Few men, if any, can realize their best against the drag of a wife's indifference or opposition. Her attitude may effectively stir his aspirations, or kill them with equal ease. Under her influence he may climb to unhoped-for heights of vocational success and character development, or descend to unwarranted failures. He can rightfully expect her to be a constructive force encouraging him to realize the best of his possibilities mentally, physically and spiritually. A man mated to such a partner never ceases to grow and his partner

grows with him, for she will likewise be spurred on by him to make the most of her own peculiar gifts. The children of such a partnership are rarely privileged.

4. Self-Restraint

Have we a reasonable degree of self-restraint?
Do we easily become impatient with each other?

Getting on together under any circumstances requires considerable self-restraint. In the marriage relationship there is obviously special need for an ability to hold one's self in check—to control temper, to restrain expressions of irritability, to curb passion. Nagging is a cardinal sin among married people. It is chiefly a matter of too little self-restraint. Lovers' quarrels make good fiction, but when husband and wife become involved in sharp words and heated arguments they are close to permanent discord. Again it is usually the fault of a poorly controlled temper. Sexual desire must be kept within proper bounds in marriage. Failure to do so creates one of the most troublesome of all domestic situations.

5. Cooperation

Are we able to work at the same job and keep our tempers?
Must either of us have things his or her own way most or all of the time?
Are we able to give way to each other with good grace?

The home-partnership requires an unusually high degree of cooperation. Here, far more than in any

other human relationship, there must be willingness to work together, putting in one's best efforts to plan jointly; to respect each other's judgment; to share tasks, opportunities and responsibilities; and to yield to the wishes and preferences of the other. Readiness to "go 50-50" and to do it cheerfully is absolutely essential to anything like success in marriage. So is the realization that in many ways each is able to contribute common sense and good judgment to the partnership.

6. Thoughtfulness

Do we readily think how what we do affects the other?

Do we make an honest effort to be thoughtful of each other in little things?

Do we find that we often injure the other's feelings or give cause for worry?

Are we willing to ignore cheerfully little faults and failings?

The ruthless individual who goes his own way regardless of those about him is undesirable in a home-partnership. Here as nowhere else there must be a genuine regard for the comfort, peace of mind and general well-being of each other and much thought concerning it. Thoughtfulness in little things helps tremendously. Saying "thank you" and "please," consulting the other's pleasure, asking "would you like to" instead of directly ordering things done, and saying appreciative words, are among the small things that count and often compensate for seemingly more serious shortcomings. In its larger aspect thought-

fulness implies constant consideration of, and planning and working for, the other in big things as well as in little things.

7. Similar Ideals

Do we radically disagree about religion?
Does either of us have any deep conviction about such things as betting, drinking, smoking, swearing, or Sunday amusements, which seems ridiculous to the other?
Are we agreed on such matters as how much money we would like to have and spend, what would make us happy, and how important service is?
Are we in accord on the ideals we regard of major importance?

Similarity of ideals does not mean complete agreement in all details, but substantial accord in all matters felt to be a vital part of the moral and spiritual life of either. Certainly there must be no serious clashes. Any deep differences are danger points, especially when there are children. A bitter conflict may be precipitated when, for example, a child is sick and one parent wants to call a physician while the other objects to medical attention. So, too, when there are differences about the denomination in which a child should be reared. The disagreement may be over two Protestant denominations as well as the familiar Catholic-Protestant or Jewish-Gentile controversies. Another serious difference will exist if a wife has an ambition to live on a more expensive scale than they can afford, or to move in social circles he does not enjoy.

A common appreciation of the importance of the

home and substantial agreement regarding the mutual obligations of husband and wife are essential. If, for example, a wife feels it is wrong for her husband to pay attention to other women while he feels she is merely jealous and puritanical, there is apt to be disastrous discord.

8. Confidence and Trust

Is either suspicious of the other's loyalty?
Do we feel we can absolutely count upon each other's sincerity?
Do we demand explanations of each other about where we have been, whom we have seen, and what we did?

The home-partnership requires unwavering trust in each other. There must be no lurking suspicions of the sincerity or the loyalty of the other, and there will not be if each knows and loves the other. Mutual love will make both confident that neither would deliberately do anything to cause humiliation or suffering. Perhaps above all there must be no fears that either would be disloyal in his or her relations with other men or women.

Husband and wife are naturally anxious to keep their place in each other's affections. That is normal jealousy. But where there is mutual love there is no distrust, no suspicion eating, cancer-like, into the affections, and never a cause for them.

9. Love of Children

Do both of us desire to have children?
Do we take real pleasure in having them about?

The home-partnership normally looks forward to children. Now that birth control is possible a couple

may undertake to remain childless and if they are so constituted as to be content without the experience of parenthood the marriage may be, in this respect, successful. But the parental instinct is strong in most individuals and marriage should take it into account. In such cases there must be a common delight in children, a frank understanding about having them, and mutual agreement regarding their care, discipline and education.

It is possible there may be unusual circumstances, such as hereditary tendencies in the husband or wife, which mean that there should be an agreement not to have children, but rather to adopt them.

10. Constructive Attitude Toward Sex

Do both of us look upon sex as normal and wholesome?
Do we understand the basic differences in the sex life of male and female?
Are we normally sexually endowed, so far as we know?

Since sexual relations are basic in marriage there is every reason for more than careful consideration of such questions as suggested here. Husband and wife need to recognize the normalness of sex and its relationship to the fine experiences of life and to understand the essential phases of the sex life of each other. If either one is secretly ashamed of sex, or considers it a rather nasty affair, their marriage will suffer a grave handicap from the start.

It is no longer considered indelicate or improper for engaged couples to discuss these matters. In fact, it is only sensible to seek to discover before marriage

whether there is substantial agreement of ideals and understanding regarding sex. Some things will not be understood fully until there is a background of sexual experience in marriage, but the whole physical sex relationship, and with it marriage itself, is imperiled unless it is approached with clear understanding and a mutually wholesome attitude.

4

"Love is blind in one eye and doesn't see well out of the other," is an old saying embalming a half-kernel of truth. The fact is when a man is in love it is difficult for him to see things as they really are. Then why bother with any such list of questions? "What good will it do?" ask some; "You know a young fellow in love doesn't stop to think about such things, and if he did he wouldn't think straight."

To argue that serious thinking has no place in love is to slander the very nature of love. Love is compounded of both the head and the heart. It is not merely emotion unmixed with reason, as the romantic novel or moving picture portrays it. The man who is so moved by emotion that he does not stop to think is probably swayed by passion rather than love. Passion does not pause to reason; love does. Passion thinks solely of self; love thinks in terms of the other, and one cannot do that without using reason.

Moreover, there is ordinarily a stage preliminary to love in which cool thinking is possible. It is the period when a young man is merely "interested" in some girl. Something about her has attracted his

WHAT ARE OUR QUALIFICATIONS FOR THE HOME PARTNERSHIP?

	Satisfactory	Unsatisfactory	Doubtful
A. What My Wife Has a Right to Expect of Me			
1. Health			
2. Sound Health Habits			
3. Good Heritage			
4. Adequate Income			
5. Business Judgment			
6. Respect for Her Independence			
7. Good Breeding			
B. What I Have a Right to Expect of My Wife			
1. Health			
2. Sound Health Habits			
3. Good Heritage			
4. Home-making Skill			
5. Business Judgment			
6. Good Breeding			
C. Factors of Equal Importance to Both of Us			
1. Mutual Liking			
2. Common Interests			
3. Mutual Encouragement and Inspiration			
4. Self-Restraint			
5. Cooperation			
6. Thoughtfulness			
7. Similar Ideals			
8. Confidence and Trust			
9. Love of Children			
10. Constructive Attitude Toward Sex			

A Check List to Be Used in Connection With Chapter Nine

attention. He likes her "looks" or her "line" and wants to know her better. She *might* be the very one he could love—the girl of his dreams.

Most romances begin this way. At this stage the couple are testing each other to see what may be their mutual interests and likes. They are really more or less frankly trying to discover whether they might fall in love. This is the time when good judgment is less likely to be unsettled by emotion. It is the best time to begin thinking over the relationship along the lines suggested in the preceding section. To aid in this process, make use of the check list given on the opposite page, or some other you may devise.

Setting down these sundry items does not, I hope, convey the impression that there must be a perfect score in each. The home-partnership may be a fairly satisfactory going concern even when the relationship between the partners is considerably less than ideal. Some friction, some lack of adjustment, is inevitable.

"Well, how much should I expect?" you ask. "How can I tell whether my sweetheart and I have a good chance to make a go of the partnership?" There is no simple, unfailing test or method. The fundamental problem which any two young persons face in considering marriage is, as Hornell Hart well says, "whether their personalities stimulate, reinforce and develop each other, or whether they will uncover, as they begin to live together, great areas of life in which they thwart, defeat, antagonize and torture each other." The usefulness of any such list of questions as we have set down is not in presenting a supposed fool-proof scoring system, but in stimulating thinking and calling at-

tention to things which might otherwise be overlooked.

It covers many matters of importance. Some, as indicated, are essential; others are desirable but not always indispensable qualifications. The odds are undoubtedly against a successful partnership unless the majority of the headings can be checked "Satisfactory."

Courtship is, in one respect, for the purpose of making the check intelligently. A few very practical suggestions regarding the courtship associations arise from this fact.

1. Do many different things together.
2. See each other under as many different conditions as possible.
3. Talk over fully each other's interests and ideals.
4. Avoid extravagant gifts, but give rather of simple things and largely of courtesy and thoughtfulness and sound comradeship.

Since the need is to discover how well the ideas, interests, tastes, habits and ideals of each agrees with the other, every effort should be made to explore all of them. Make a point of trying out all kinds of activities together. Get to know each other under the ordinary circumstances of life, not on dress parade. Drop in on Her at times you aren't expected; it will be worth while to see how she looks when she hasn't had a chance to dress especially for your benefit. Let her see how you look in your work clothes, when you need a shave and a hair cut badly. Discuss religion and politics or plan something difficult, and see if you can keep your temper.

Do not lavish attentions—flowers, candy, gifts, shows and the like—much beyond what you can afford

to keep up after you are married. There is danger, if you do, that, when such attentions are reduced to what you can afford after marriage, she may think you are neglecting her or that you no longer think so much of her. Besides, a man does not win the affections of a real woman by the abundance of expensive attentions which she must know, when she stops to think, are beyond his means. Ask her advice in this matter. Some girls would prefer to have given to them the money that would go into such things, so that they may buy for the home-partnership things not otherwise possible.

5

Making such suggestions to a group of young men is sure to start a dialogue something like this:

BILL (19 and much "interested"): "That's all right, but I want to know how is a man going to know when he is in love."

JACK (22 and happily married; with a knowing smile): "Oh, you don't have to be told; you'll know when the time comes."

HARRY (21, who thought a year ago he was in love with Jane but can't understand now why he ever fell for her and is willing to admit it): "Oh, I'm not so sure; just look at me."

LAUGHTER IN QUANTITIES

JACK (still laughing): "Well, look who you are; you are always losing your heart to some queen."

HARRY (rather red in the face but sticking to his guns): "Lay off! I can't help that; but you know I thought it was different with Jane."

BILL (still seeking information): "There you are!" (Looking at Harry) "First you're sure you are in love;

then you find out you aren't after all." (Turning to Jack) "You still think you are, but all you can say is 'you'll know'. That helps me a lot, doesn't it?"

(The others let out a roar of laughter in which he joins good naturedly).

JACK: "That's the best I can do. It's not like anything else. A fellow just can't describe how he feels, but he knows all right."

HARRY: "Oh, you would; you're different." (To Bill) "Don't look at me. I'm no authority! You will have to ask someone else."

Whomever else Bill might ask is apt to prove equally disappointing. The fact is no one has yet succeeded in describing satisfactorily to himself or another how he *feels* when he is in love. Men can point out fairly easily every other factor in love. They can describe rather accurately what physical and mental qualities they find woven into love. That ground has already been covered here. But when it comes to the emotional aspect of love, words fail. That is a prime reason why young people so often are uncertain of themselves. No one can tell them just what to expect. How can they know what the experience should be?

Another troublesome matter is the way the emotional side of love has been overemphasized in books, magazines and moving pictures, and on the stage. According to the current play or story, love is always an overwhelming emotion and nothing else. Watching the lover's heaving chest and clenched fists as he registers how he feels before he comes to a clinch in the fadeout is well calculated to leave the impression that one is not in love unless he is swept by a masterful emotion. For some men love includes such a "grand

passion" and doubtless they do not need to be told when it comes. But for every man of that temperament there must be many, indeed, to whom love is no such tempestuous affair but a far quieter and less self-evident emotion. If this be a young man's make-up, his perplexities may be greatly increased because he has come to think of love as something very different from what it actually will be for him.

Despite the impossibility of accurate description there are some indications decidedly helpful in answering Bill's question. Among the surer signs of love are:[1]

1. An abiding sense of comradeship. A sweetheart is a wonderful pal and a man knows that beyond doubt. There are a lot of things they do like to do together but it is not necessary to be doing something or talking all the time. It is a pleasure just to have her around. There's a satisfaction in her presence even in the next room when both are occupied with something else. They feel under no strain to make conversation when they are together; they can walk and work, or sit in silence and find the silence eloquent. Words are unnecessary to understanding and oftentimes unwelcome.

When he is away from her she is in the background of his thinking all the time; his thoughts turn swiftly to her again and again, always with satisfaction and an eagerness for the time he can be with her again. This does not imply distraction to the point of unfitness for work, as the romantic novelist paints the picture of

[1] I wish to acknowledge my special indebtedness at this point to Newell W. Edson's "Love in the Making" and A. Herbert Gray's "Men, Women and God."

love. If a man is sure of his sweetheart's affection these passing thoughts bring no distress and leave an untroubled mind the better able to do its best because of the sense of satisfaction and security the momentary thoughts have recalled. On the other hand, nothing can more effectively interfere with work than the distracting and disturbing thoughts which constantly assail the man who is not sure of his place in Her heart. A special quality of this comradeship is the delight in the intimacy it affords. Masculine friendships have a fine strain of this, but a man finds something in his new relationship he has not experienced before. There are things in his own make-up no man can understand; there are possibilities of understanding in a woman's nature swifter and surer than in any man's.

Moreover, his intense interest in everything pertaining to Her makes him eager to understand her fully. So lovers talk endlessly about themselves and are never bored. They discuss freely "their past experiences, their hopes and aspirations, their doubts and fears, their relations to other people, and their various circumstances. They want to know and be known. They want to share everything." [1]

Such intimate comradeships usually grow slowly. As a rule it takes time to get on such a basis with anyone. That is why love does not often occur spontaneously. "Falling in love," is really a poor expression. There is commonly no rapid plunge from a state of indifference into love. "One rather gets in love or

[1] A. Herbert Gray, *op. cit.*, p. 33.

becomes in love. Usually it is a gradual realization that one has already arrived." [1]

Of course the exceptional does sometimes happen. Kindred personalities do sometimes recognize their kinship from the first meeting. "Love at first sight" is an improbability, not an impossibility. But whatever one's first impressions it is certainly wise to take time to test and confirm them. It is never safe to take for granted that you are a notable exception.

Often a man does suddenly realize he is in love. He and She may have known each other long. There may have been months or years of daily associations grown so familiar they are taken for granted. Then suddenly something happens. Possibly he goes away to work or someone else gives her a furious "rush." All at once he discovers she meant more to him than just a friend. Looking back over their acquaintance he could not for the life of him say when he first began to love; all he knows at the most is when he first *knew* he already loved her.

2. A feeling that life has been lifted to a higher level. Love actually releases new energies of body and mind. A man feels he has new nervous and physical energy which give him a sense of greater vitality.

Again, love lifts life and sends it forward on a new spiritual plane. Love makes a man ashamed of the low and the mean in his life; it gives him power over his weaknesses and aspirations for new virtues. A sudden sense of unworthiness is apt to seize him. He

[1] N. W. Edson, *op. cit.*, p. 6. American Social Hygiene Association, New York.

feels he is not good enough for his sweetheart and is filled with humility as he compares his virtues with hers. It is all a part of the spiritual awakening which characterizes love. Now as never before he values the fine and noble in life.

This turning away from the base and reaching out for supremely worth while things is essentially a religious experience. Thus, love leads toward religion. So it is that in many instances love either makes a man more deeply religious or awakens for the first time a genuine appreciation of religion. In either event he usually has no idea whatever that love is responsible for the change.

"It is not by chance" says Gray, "that courting couples go to church. They do not go simply to whisper in the gallery, and if they do hold hands during the sermon I do not think that God is ill pleased. They go because the inspiration of love inclines them to long after God." [1]

It seems scarcely likely anyone could have failed to note striking illustrations of this lifting process. Every now and then one sees young men "straighten up" when they fall in love. Before, they were "wild"; or irresponsible, perhaps to the extent of being unable to hold a good job. A year afterwards they are new creatures; drink and carousal have been left behind; they have become trustworthy, energetic young fellows making good at their work.

Business speaks of this power of love as a "steadying influence" and puts a money value upon it. In

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[1] A. Herbert Gray, *op. cit.*, p. 34.

general, the happily married man is frankly sought by the careful employer, especially in positions of great responsibility, because he knows such a man is strongly fortified by love against all dishonorable acts.

Yet in saying all this, it must be remembered such experiences are very exceptional. Generally speaking a man grows slowly into fineness of character; rarely, indeed, does he undergo a sudden transformation under the influence of love. The fact is a young man is very apt to be governed in courtship and marriage by the very same ideals (regarding womanhood, honesty, fair play, and the like) and the very same habits of work and play which he has built up in the everyday activities of the years of boyhood and youth behind him. *Therein lies the reason for building now the habits of thought and action which one will need to bring happiness in the home-partnership.*

3. A consciousness of wholesome sexual attraction. Sex is, of course, basic in love. It is not therefore surprising that physical desires are stirred particularly where they lie so close to the surface as in a man. Taken by themselves these impulses awakened by his sweetheart are the same as he has experienced at other times. Yet his thoughtfulness for his sweetheart and his eagerness to merit her respect put his sexual desires in a new light. Not for the world would he work her an injury or give her reason to believe himself lacking in self-control. Under no circumstances would he put his relationship to his sweetheart on the level of a petting party; he simply could not deliberately use her to rouse his passion for the sake of its thrills or to test his ability to stop without going too far. It would be

equally unthinkable to set out to "see how far he could go" with her.

Love is likely to bring a young man a new appreciation of the place of sex in his life. He will be glad as never before of his manhood; he will value more highly than ever his physical powers. Now as never before, he is able to foresee the deep joy of intimacy which sexual union will mean when the time for it arrives. And now he can almost picture how the boy or girl he hopes for will look.

If there have been unworthy sexual experiences the young man may now understand how truly unworthy they have been and may suffer regrets never experienced before. Promiscuous practices, if any, cease; such loveless sexual intimacies now would outrage the affection he cherishes. Even the confirmed rounder is freed by love from slavery to his recurrent desires.

In short, love curbs the crude and selfish elements in sex and brings it under the sway of thoughtfulness, tenderness and devotion.

Chapter X

ENGAGEMENT

At its best, engagement marks the definite understanding a couple reach when they are satisfied they have enough in common to get on together and believe they love each other.

To such young folks, engagement is a time of special opportunity and high experiences not unmixed with some danger.

1

There is, for one thing, the stimulation of definite plans for home making. This is the time of day-dreaming and building castles in the air, with the thrill of taking the first steps to make the dreams come true and the castles rise upon solid foundations. Because they are so intent upon plans for the new home it is likely they will, perhaps for the first time, enjoy delving into many a subject and activity which may have seemed previously dull and too little useful to be worth bothering about, but now have become deeply interesting because they have such a definite bearing upon the success of the home-partnership. One engaged couple couple may find pleasure and profit in studying together such practical matters as qualities

and common deceptions to be looked for in suits and other clothing, and the food value and comparative cost in calories of various food stuffs. To another interior decoration or flower garden may prove interesting. It is obvious that child psychology and other aspects of the care and training of children are important and timely subjects for study. Less obviously worth considering, but nevertheless important and interesting, are the laws regarding wills, mortgages, joint tenancy, joint banking accounts and kindred matters affecting the home.

Some of these may require no more effort than reading a magazine article or listening to a single lecture. Others may involve carefully reading a book or taking a course in a night school. Engagement is a time of heightened interest in home making and should be utilized in part in some such practical preparation for the new responsibilities awaiting the engaged couple.

Scarcely less important than endeavors to anticipate such home-making problems are efforts to cultivate new interests in common. If the woman enjoys bridge and the man knows nothing about it he will do well to learn enough about the game to be able to share her interest. If he is fond of out-door life it would be wise for her to learn something about camp cooking. It is surely the part of wisdom for each to cultivate during engagement a taste for and skill in the activities in which the other is interested, to the end that they may more fully share each other's pleasures.

Engagement is a period, too, of fresh adventures into comradeship with the added zest of love. To realize not alone that one loves, but that he is loved, is an

exhilarating experience which adds a new note of joy to everything lovers do together. New and deeper intimacies are naturally coveted and enjoyed. Sweethearts inevitably enter more and more upon the fullest measure of intimacies between husband and wife.

Herein lies both an opportunity and a danger. New intimacies are additional tests of affection. By them sweethearts are exploring anew mutual agreements and disagreements and discovering whether they are after all sufficient to support a life-long comradeship. Engagement affords further opportunity for testing by time and fuller intimacies this thing that seems to be love, to prove whether it be in fact genuine or only a cleverly deceptive imitation.

Its danger is the possibility that affectionate caresses may culminate in sexual intimacy. Engaged couples normally allow themselves greater freedom in their caresses at the risk of unleashing their sexual impulses. If they are wise they will not be too free with physical familiarities or too much together in inactive ways. Nor will they extend the engagement over too long a period. Let them do many things together involving physical activity—hiking, picnicking, skating, and the like—guard well their caresses and marry reasonably soon, thus in all respects avoiding undue or prolonged sexual tension.

2

Engagement raises many questions which may not previously have been much in the thinking of either one of the couple. Some of the questions are of pass-

ing importance but one problem of the most far reaching significance sometimes arises. Some lovers may honestly wonder whether they need wait for the wedding ceremony before sharing the utmost physical intimacies. Among the considerations which afford an answer to their uncertainty are some very obvious matters and others which are little likely to occur to them.

It is, of course, quite obvious that such a course involves the possibility of begetting a child. There is no need to restate the facts regarding birth control methods. We have already stated that they are not to be altogether relied upon, especially as ordinarily used by young people in more or less furtive experiences. Assuredly no man worthy of the name would deliberately expose the woman he loves to the risk of the social stigma consequent upon the birth of a child so soon after marriage that gossiping tongues are set wagging or to tempt her to violate the law and jeopardize her health and, perhaps her life, by having an abortion performed by some quack, or by bringing one upon herself.

It is somewhat less obvious that sexual relations before marriage are a course of action almost inevitably creating secret misgivings, remorse or acute mental anguish on the score of having committed a moral wrong, not to mention anxiety arising from fear of discovery and uneasiness growing out of the knowledge that if one's conduct were known it would be strongly condemned by many. Young people often think they can fly comfortably in the face of generally accepted standards of morality. Inexperience leads

them into a false notion of their own independence and self-sufficiency.

The normal individual is quite naturally far too sensitive to what is said and thought about him to be able to flout openly established customs, especially if they concern important matters. And if he secretly violates them his peace of mind is disturbed by fear of being found out and his self-respect is undermined by the knowledge that his conduct would be widely condemned if discovered. Moreover, many a person would suffer severe qualms of conscience just because he cannot escape the influence of an early training that more or less firmly fixed in him the *feeling* that the course of action he is following is wrong. Without going further into these reasons, they may be said to account for the fact that few indeed are able to break well-established moral standards either openly or secretly without serious mental suffering.

Aside from these considerations there are others, probably much less obvious than those already mentioned, but highly important. They have to do with two peculiarities of human nature which young folks probably do not think of on their own initiative, but which seem to point to the clearest kind of an answer to any uncertainties lovers may have about the wisdom of sexual relations before marriage.

For one thing, love owes much of its distinctive emotional tone before marriage to the fact that the lovers voluntarily postpone the sexual union to which they are normally impelled. Consciously or subconsciously both are physically attracted to each other. Nothing is more natural. It is a pity that so many

times either one should be chagrined or ashamed for such a thoroughly normal reaction to the other's presence. If there is ever occasion for self-reproach it is not in the consciousness of sexual attraction but in the expression of it in ways that are unworthy because they do not serve the best interests of either sweetheart.

The restraint of voluntary postponement intensifies the emotion due to sexual stimulation in much the same way that the mountain climber's thirst is increased by the sound of water enticingly near but trickling along some deep rocky crevice beneath his reach. Moreover, by being denied full physical expression the emotion generated by sexual attraction seems to enhance the other attractions lovers have for each other. Thus restraint contributes to love during courtship and engagement a peculiar intensity of feeling.

The second matter to be borne in mind is a result of lovers becoming accustomed to sharing their joint interests and activities. Each stimulates the other in many ways to many different activities. They are prompted to such things as dancing and hiking together, to go canoeing and picnicking, to enjoying the spell of music and moonlight, to talking and planning endlessly for the future, or to doing any of the other creative things lovers find interesting. The sharing of their ideas, activities and caresses is all a part of that experience of becoming acquainted with and adjusted to each other which is such a delight to both parties. Each personality expands, so to speak, to take in a part of the other in an interlocking of interests which links the two lives together.

When the personalities are thus expanding—when

they are first discovering and exploring their common interests—the very newness of their experience adds a peculiar delight to all they do. After the newness wears off of any of their joint activities, it never after has quite the same exhilaration it had in the first place.

"The courtship and the honeymoon," says Hornell Hart, "are filled with the thrill of new adjustments, of novel and exciting experiences, of delightful discoveries. But increasingly, as marriage goes on, there is a tendency for the adjusted personalities to function smoothly in old grooves. Such functioning does not generate very intense emotion. Married people are apt to think that love is gone. But let one of them leave for a vacation or let one be dangerously sick or injured, or let some rival come in to upset the adjustment and the emotion comes swiftly to light. . . .

"Normally there is an element which saves true marriage from monotony: It is the continued assimilation into the joint personality of new experience. The building of a home, the making of joint friendships, the coming of children, the economic struggles of the family . . . all these and countless other stimuli present themselves to generate married emotion." [1]

In these two considerations we have the foundation for an answer to any uncertainties an engaged couple may have about the wisdom of sexual relations before marriage. When abstinence is laid aside for the normal sexual relations of marriage, whatever special intensity of feeling which the restraint during courtship

[1] *The Science of Social Relations*, p. 396. Henry Holt & Co., New York.

and engagement had generated, is lost. Moreover as sexual relations become a routine part of the shared experiences of any two individuals they lose the peculiar zest they possessed when the relationship was yet new. In place of the exhilaration which is lost there arises in them, as Professor Hart has pointed out, a strong but less ecstatic feeling derived from the sharing of life as husband and wife in home making and the numerous other activities in which married couples normally pool their efforts to accomplish common ends affording satisfaction.

Now it must be apparent that restraint should not be laid aside until it is possible to engage in these other activities. Unmarried lovers are not free to do such things. They cannot assume the intimate relationships necessary to do so without bringing down upon themselves social disapproval too painful to be endured. They simply cannot live together in that full comradeship which makes the relationship of husband and wife—they cannot establish a home, make friends jointly, plan for and rear children and otherwise share the normal activities of husband and wife. Since they cannot, to engage in sexual intercourse is to take out of their affection for each other a certain gripping quality without being able to share life in the ways necessary to replace it with an equally fine and satisfying, though less dramatic, quality.

As a result they are more than likely to come to the point where they are conscious of a difference in their feeling for each other. It has lost something; it is a less intense and moving emotion than it was once. And so they may hastily come to the conclusion that they

no longer love each other and go their separate ways, having had from their relationship nothing but disappointment and bitterness instead of the happiness which might have been theirs.

The greater tragedy is found in those cases where one of the parties still clings to his or her affection for the other. The devotion of lovers is not always equally strong. Many times a man loves much more intensely than he is loved. More frequently it is the woman who is most profoundly moved. Love is likely to engross more completely the heart and mind of a woman. Man, with all his intense interests in the business world so far removed from the round of home-making activities, is apt to be less completely absorbed. It is often true, as Byron has said, that

> "Love is of man's life a thing apart,
> 'Tis woman's whole existence."

It is not surprising, then, that the man is often the one who first comes to notice the difference in his feeling and to reach the conclusion that he no longer loves the woman who is yet devoted to him. Being bound to her by no legal ties whatever, he is free to break off the relationship whenever he wishes. The happiness of his partner is subject to his caprice. He is under no obligation to her which he cannot lightly cast aside if he wills. Whenever either wishes, for any reason whatsoever, they may end the relationship with utter disregard for the feelings of the other.

Thus sexual relations before marriage almost always lead to injustice and bitterness. It is not for the best

interests of the individuals themselves that they should be free to break so important a relationship whenever the whim strikes them. Marriage adds responsibilities and obligations, imposed by law and social usage, designed to counteract any possible tendency of husband and wife to separate hurriedly in their first encounter with disappointment or at the time when the ecstatic emotions of the honeymoon days have faded and have not yet been replaced by well-developed conjugal affection.

The conventions of marriage and pre-marital abstinence are not some useless customs which happened to become accepted social usage. They reflect the knowledge of mankind, gained through centuries of experience, that it is a good thing to throw about this most important of human relationships a steadying influence safeguarding both parties against injuries they are likely to suffer if left free to act unrestrainedly upon their own impulses.

Courtship and engagement is a time to be filled with the delights of discovering and testing a new comradeship which holds the prospect of satisfying some of the deepest of human needs. It is a time of transition to be utilized thoughtfully and with self-restraint in ways that deepen understanding and make for gradual growth into that complete sharing of life which belongs to marriage and which, in fact, constitutes marriage.

Chapter XI

MARRIAGE

Though the sexual differences between male and female are the foundation of marriage, the physical relationship is simply one of the many and varied elements of which marriage is compounded. No couple can come to marriage with a helpful idea of the part sexual relations are to play in the new relationship unless they first understand the essential nature of marriage. What is marriage? What are its aims and purposes? What has one the right to expect that it should mean to husband and wife? To such questions we turn first, in order that what is to be said later may be considered in its proper connection with the whole of marriage.

1

If we were to draft a contract for the marriage partnership, as contracts are drawn for other partnerships, we would have the preamble of purposes reading somewhat like this:

This agreement entered into this first day of June, A. D. 1929, by and between John Brown and Mary Stuart, parties of the first and second part respectively, Witnesseth: that

WHEREAS, the parties hereto, being well acquainted with the habits, tastes, interests, ideals and dispositions of each other, firmly believe that they are in love, each with the other, and

WHEREAS, the said parties desire to associate themselves under the partnership name of Mr. and Mrs. John Brown for the following purposes:

(a) To live together lawfully as husband and wife.
(b) To enjoy each other's affection and comradeship.
(c) To encourage and assist each other to realize the best of their own possibilities, physically, mentally, socially and spiritually.
(d) To increase their own usefulness and efficiency in whatever activities they may undertake outside the home.
(e) To beget children and to care for and educate them and rear them to be good citizens.
(f) To cooperate in making their home, wherever they may be, a positive influence for good and an aid to social progress; now

THEREFORE, the parties hereto do hereby covenant and agree to unite in marriage—et cetera.

When thus analyzed marriage is clearly seen to be not an end in itself but a means to the end of growth into finer personal attainments and larger usefulness to society. Speaking in business terms, marriage is both a mutual benefit and a social service enterprise. It is a partnership in which both parties unite their efforts to accomplish results beneficial to themselves and to society which neither could accomplish without the other. In its deepest significance it is a merging of the purposes and efforts of a man and a woman in a union to the end that their lives and those of their children shall be the better marked by that high living and

thoughtful regard for their fellow men which make for the establishment of the Kingdom of God on earth.

Through marriage a young man's life expands into new activities, acquires new interests, and he takes on new ways of living, all of which, with their fresh experiences, are capable of bringing lasting satisfactions, personal growth and increased usefulness as a citizen.

That marriage does so enlarge life is due to the unique significance of mate sharing life with mate. In one sense neither man nor woman is complete as an individual. Both lack something essential to their finest development and highest happiness which the other can supply. Neither can achieve single-handed some things both crave and need. Each must share life with a mate in the fullness of the marriage relationship in order to grow into the complete stature of manhood and womanhood. Both need to join in the multiple experiences of home making and childrearing in order to grow into the fullest measure of individual character and social usefulness of which they are capable.[1]

So it is that marriage has certain peculiarly fine meanings to a man. For one thing it means the satisfaction of a man's hunger for the love and comradeship of a woman. The normal man is naturally impelled to share life's experiences with her. Of these the physical is after all a lesser thing. However much sexual desire may assert itself early in married life, its

[1] There has been no attempt here to consider the compensations of the unmarried which for some individuals far outweigh those of possible married life.

tendency is to seek satisfaction less and less frequently as the years pass. In the sum total of a lifetime's associations between husband and wife sex, as a physical matter, is by no means the matter of greatest importance.

A man hungers for a mate most of all for the affection, sympathy, understanding and comradeship which only a woman can offer and without which physical intimacies become unbearable to both partners. It is impossible to put in words just what these major satisfactions mean, but every normal young man has already experienced a foretaste of them. Going to a football game, for example, by himself or with a "bunch of stags" is good fun all right, but how much more of a "kick" there is in it when he has the right kind of a girl along! He likes to hear her "rave," it does him good to have her agree with his enthusiastic comments, and when the home team scores it is doubly exhilarating to cheer themselves hoarse together. So, too, merely to talk things over with her in some quiet hour yields the keenest satisfaction. There is a special pleasure over and above any thrill in the game or interest in the things discussed, just because the man in him responds to the woman in her in some mysterious way that makes it a peculiarly delightful thing to share each other's presence and experiences.

For a second thing, marriage means, ordinarily, the satisfaction of a man's hunger for children. Doubtlessly some men know no such desire, or experience it on no higher level than the primitive man, to whom children were but little more than another form of prop-

erty added to his possessions. But most of us, even as young men, are quick to agree with Edgar Guest.

"No children in the house to play,
It must be hard to live that way!
I wonder what the people do
When night comes on and the work is through,
With no glad little folks to shout,
No eager feet to race about,
No youthful tongues to chatter on
About the joy that's been and gone,
The house might be a castle fine,
But what a lonely place to dine!

"No children in the house at all,
No finger marks upon the wall,
No corner where the toys are piled,
Sure indication of a child:
No little lips to breathe the prayer
That God shall keep you in His care,
No glad caress and welcome sweet
When night returns you to your street;
No little lips a kiss to give,
Oh, what a lonely way to live." [1]

The satisfaction in fatherhood is not wholly derived from a man's delight in the affection between him and his child, much as that moves the heart. For a father finds much of his deepest joys in giving to the world a new being whose life shall rise, mayhap, to a new high level of human living. He is a poor father indeed who does not wish to save his sons from their father's mistakes and weaknesses, and who does not

[1] *When the Day is Done*, Edgar A. Guest, Reilly and Lee Company, Chicago.

exert himself to build into his children's lives the best of human aspirations.

Now all this is of peculiar significance for a reason well illustrated by Professor Tozzer. "Take," he says, "a couple of ant eggs of the right sex—unhatched eggs, freshly laid. Blot out every individual and every other egg of the species. Give the pair a little attention as regards warmth, moisture, protection and food. The whole of ant 'society',—every one of the abilities, powers, accomplishments and activities—will be reproduced, and reproduced in one generation." [1]

Not so in the human family. If some terrestrial disaster left only two new born babes it would wipe out at a stroke thousands of years of human progress; for human offspring do not carry with them the powers of the ant-child to rear their civilization untaught.

The young man who stops to think that he is just one of the more than hundred million persons living in the United States or the billion and a half inhabitants of the world may be almost overwhelmed by his own insignificance as an individual. He is more likely to be so if he considers how really few, after all, are the one or two score productive years embraced in a lifetime and how speedily all but the exceptional few are forgotten when they have ceased their labors. As an individual no man counts for much except as he develops abilities lifting him above the level of ordinariness.

But as a channel through which the stream of human life and ideals flows from the past into the future

[1] *Social Origins and Social Continuities*, p. 13. The Macmillan Co.

every man is important. "Although a man comes of age at twenty-one," says a recent report, "he really becomes a citizen when he is married. But when his first child is born he enters into relationships with a social order which is universal and eternal." [1]

As a father every man is important for two reasons. He has fused his hereditary qualities with those of his mate to form a new combination of human characteristics embodied in a new individual who is of the utmost significance, not alone for the sake of the contribution he may make through his own development, but because of that which he may make when he too blends his hereditary gifts with those of his mate in parenthood. Thomas Lincoln and Nancy Hanks would have lived and died unnoticed and unremembered as just two individuals living their separate lives, but as the father and mother of Abraham Lincoln they took on an importance of which nothing in their bare-foot boy's appearance or conduct gave them any inkling.

"One's children are literally a part of one:" says Paul Popenoe, "they carry on the same existence their ancestors enjoyed without a break, clear back to the beginning of life on the globe. A man actually lives, in his posterity, and has a right to feel that he himself is thus projected ahead, to exercise his own personal influence on the world in each generation." [2]

In the second place, a man is important as a father because he is a channel through which the accumulated ideals of the race may be transmitted. One of the

[1] *Ideals of Love and Marriage,* p. 16, by the Committee on Marriage and Home, Federal Council of Churches.

[2] Paul Popenoe, *Modern Marriage,* p. 177. The Macmillan Co.

chief functions of the home is to give a child his ideals. From the father and mother in the home more than from any other one source the child may draw his ideas of what is best in life. Parents are trustees of all the race has learned, for the benefit of their children. Neither one alone may count for much. But together as a father and mother entrusted with transmitting the race's best standards to a child rich in potentialities of influence and leadership, they become tremendously important. A man has the right to delight in this opportunity which marriage gives him and to take pleasure in feeling that in the role of a father he may rise above his insignificance as an individual and become a truly important link in the chain of human progress.

Marriage, then, means the privilege of sharing with another in renewing the life of the race and in helping in an unusually effective way to preserve the accumulated ideals of the race by teaching them to a little child. As Felix Adler says: "The social end of marriage is to perpetuate the physical and spiritual existence of the human race, and to enhance and improve it. Let us never leave that out of sight!" [1]

Obviously the unit of first importance in any nation, even apart from the matter of children, is the home, if for no other reason than that home relationships so strongly encourage the spirit of cooperation, fair play and unselfish service upon which the best in human civilization depends. These and kindred ideals will not be much in evidence in ordinary dealings between

[1] *Marriage and Divorce*, p. 15. D. Appleton & Company, New York.

man and man unless they are first learned and practiced in the home. And they will never become so much a part of any person's nature as when they are unconsciously acquired as a child from the everyday activities of his home.

Taking all such things into consideration, marriage should mean much happiness. One has the right to expect it to yield him happiness but he makes a grave mistake to suppose that it does so because it is some blissful, idealistic, untroubled existence, free from trial and tribulation.

When any two human beings associate themselves in any worth while task, difficulty and hardship must be expected. Marriage is no exception, but rather an especially hazardous enterprise, because it necessitates continued and most intimate cooperation in prolonged and most difficult work. "It takes a heap of living to make a home." Husband and wife do not speedily and easily adjust themselves to one another; parents do not discharge their obligations to their children short of long years of patient effort and often heartbreaking problems.

Of course, marriage will have its hurts and heartaches, its bitter misunderstandings and apparently irreconcilable differences, its blue days and black moods. What human relationship does not?

"The ideal of an easy and comfortable existence of marital bliss," says Havelock Ellis, "would be a false ideal. It would not even be true to human nature, wherein its chief falsity lies. . . . Life has been full of difficulty and pain from the first. It has been

organized for meeting difficulty and pain and in so doing to achieve its sublime conquests." [1]

Both muscles and moral fibre are made strong by exertion rather than ease. The man who would be truly a man must grow strong by coping with hardship and straining every nerve at supremely worth while tasks. So it is that one of the chief values in marriage is that mates are called upon, in the supremely worthwhile business of making a home, to meet difficulties and endure hardships.

Unless these points are clear in the thinking of any couple, they are likely to be too impatient with each other's faults and frailties and to conclude too quickly that they are better off separated. In short, they are apt to dissolve the home partnership without trying so hard to make it a success as they would if they looked upon it as a business which must be made to succeed, even at the cost of some considerable misunderstanding and hardship, for the sake of all that success means to both partners and to society.

Many men and women are so intent upon their own immediate happiness that they rush from relatively trivial and inconsequential unpleasantnesses into the divorce courts and thus miss the happiness which might be theirs in the long run if they had had the hardihood and will to "stick it out."

Having sounded this note of caution, it is time to turn again, in conclusion, to a fundamental factor in marriage, in order that it shall be clearly fixed in mind

[1] "Marriage Today and Tomorrow," *The Forum,* Jan. 1928, p. 9.

as we come to discuss the place of sexual relations in marriage.

The basic reason why marriage is designed so well for human growth and achievement, with all their satisfactions, is that it is a sharing of life interests and activities by two individuals who need each other, who inspire and invigorate each other and who with each other are able to enter into rich experiences and achieve splendid things which would be beyond the grasp of either without the other.

2

In the light of this fact the physical sex relations take on a new and vital meaning.

As we have seen before, intimacy of any kind is a peculiarly rich experience for mates. It affords them spiritual satisfactions which defy successful description. It renews their sense of appreciation of each other. It reinforces and reinvigorates their mutual affection.

Now among all intimacies the sexual union of husband and wife is one of the most profound. It is an at-one-ness in mind, spirit and body more complete, perhaps, than any other experience. In it mates share intense and vital interests with an unusual measure of accord and satisfaction.

Sexual relations in marriage are, therefore, not a concession to some appetite, or a blind step in reproduction, but a sharing of normal impulses that in the very sharing strengthen the ties of affection between mate and mate.

"It may not be too much to say," writes Dr. M. J. Exner, "that the primary function of sex in the world today is the vivifying, enriching and developing of love. Those who still insist upon animal analogy as a guide for human conduct, holding that sex union is justifiable only for the purposes of procreation, are in fundamental error. They are holding man on the animal level and fail to appreciate the tremendous contribution which sex has to make to the spiritual life of man. Sex in human life can be rightly interpreted only in terms of the affections." [1]

Such considerations only add to the basic importance of sex in marriage. For the sexual relations of mates represent not alone a proper gratification of a normal instinct but a communion of mind and spirit which satisfies the deepest cravings of the spirit and enhances affection.

3

If we have not already succeeded in making it plain that marriage owes its most abiding satisfactions to comradeship and cooperation in home making, it is too late now to hope to do so. Emphasizing this, however, does not deny the basic importance of the physical sex relations. They cannot be ignored or dismissed as a "necessary evil." Marriage is a sex-centered relationship; love between mates is, in part, a sex-stimulated emotion; the family and the home spring from sex. Take sex away and all these vanish.

We must therefore frankly recognize the fact that

[1] "Let the Man Learn First," *Association Men,* Nov. 1925, p. 110.

the physical aspects of sex are basic in marriage. Hornell Hart has well illustrated this truth when he says that one might as well try to take the multiplication table out of mathematics as to take the physical sex relationships out of marriage. But, as he further points out, it is just as ridiculous to consider these relationships as the chief objective of marriage as it would be to consider multiplication the crowning achievement of mathematics.

In no way is this more strikingly shown than by the increasing number of studies of the real causes of marital unhappiness, separation and divorce. The causes ordinarily assigned in court proceedings range from such vague matters as mental cruelty to desertion, non-support and adultery. It is proven now that there is much more behind these charges than the words themselves imply.

Writing in the Survey, Mary E. McChristie, referee in the division of Domestic Relations of the Hamilton County Court of Common Pleas at Cincinnati, tells of one result of her interviews with persons who applied to that court for divorce.

"The showing," she says, "of a necessarily superficial survey of six hundred cases in which I talked privately with as many divorce plaintiffs, was astonishing. In these six hundred cases of alleged gross neglect or cruelty, five hundred and eighty, or ninety-seven per cent, confided stories which indicated sex antagonism or sex maladjustment—a startling deduction and an eloquent cry for sane, wholesome sex education before marriage." [1]

[1] In *The Survey,* Dec. 1, 1927, p. 293.

No claim is made that there were no other conflicts between these husbands and wives seeking divorces. Undoubtedly there were many which were the chief difficulties. Tension between husband and wife does arise from innumerable situations, some of which are wholly independent of sex, while some seem to focus in sex maladjustments.[1]

Such studies do not warrant the conclusion that sex conflicts are involved to the same extent in all divorces, desertions or separations. But they do unite with the new knowledge of the psychology of sex and the teachings of common sense to confirm the conclusion, arrived at long ago by careful students of human nature, that marriage is likely not to be successful where there is not accord in physical matters.

Discord and conflict here readily affect all relationships in marriage. Physical maladjustment may cause general irritability just as other incompatibilities may cause physical maladjustments. As a result, serious differences over other things easily develop where there would otherwise be no friction or little, if any, of real consequence. Love may be replaced by a positive dislike or even hatred. Husband or wife may seek gratification outside the home. The husband may desert his wife or fail to support her, or she may refuse to live with him.

The better human nature is understood, the more

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[1] As well recognized an authority as Paul Popenoe expresses the opinion in his *The Conservation of the Family* (p. 80) that "It is safe to say that sexual maladjustment plays a part in almost every divorce, and that it is the most important factor in a majority, even though not known to be such by the parties."

one realizes, on the one hand, how destructive to marriage sexual maladjustments are and, on the other, how splendidly sexual harmony contributes to the finest development and highest happiness of husband and wife.

This being so, there is probably no one phase of marriage in which a little knowledge and thoughtfulness more effectively sustain and enrich love. What, then, are the principal matters to be borne in mind?

Consider, first, the very beginning of the adjustment. The wedding day is usually the climax of a period of excitement and nervous strain for the bride. Often it has been preceded by a round of social affairs sufficient to exhaust her energy. When to them are added getting her trousseau in readiness, planning the wedding arrangements, and the inevitable feminine tension over a wedding, it is small wonder her nerves are "frayed to a frazzle" before the Big Day arrives. Added to this, there are often some secret misgivings. Has she really chosen wisely? Are they truly in love? Others have thought they were sure but discovered they had made a terrible mistake. How can she be certain she has not? Then, what does lie ahead of her in the new sexual relationship? Many a dark hint has come her way. Gossiping tongues have repeated all manner of unpleasant and distressing reports. Some women seem to be almost maliciously unkind to an engaged girl in their veiled allusions and half-uttered insinuations. How natural that she should ask herself, with at least some little doubt or fear, just what her lot will be.

Under the stress of such events and emotions, tears flow readily. The jokesters make much of the bride's readiness to "have a good cry" at the rehearsal or while she dresses for the wedding, as if it were mere feminine caprice. Not so; it is just overwrought nerves as might be expected under all the circumstances.

The strain of preparations for the wedding is climaxed by the tension of the wedding itself and the excitement of the final escape from rice and old shoes, to begin life alone together as husband and wife. A few minutes at the altar—a few quickly spoken words —and bride and groom go away to enter upon an entirely new relationship.

Now whatever differences there may be in weddings and wedding arrangements, they make for considerable nervous excitement for the bride, and mark a radical change in her mode of living, which is likely to be viewed with some misgivings.

Some life-time habits of reserve are now to be readjusted. The girl who wins a man's love is not free and easy with her intimacies; self-respecting reserves are naturally hers. No man needs to be told; something indefinable yet unmistakable about her proclaims, "thus far and no further." Marriage means the transition from such habits of a life-time to the normal and everyday familiarities between husband and wife.

If a man stops to consider how great such a change is for a woman, what her own doubts and anxieties regarding it may be, and with what exhausted physical energy and overwrought nerves she is likely to come to it, he will be prompted by the love he bears his bride to make the transition as little abrupt as possible.

It is well to urge here the undesirability of the usual honeymoon tour. What the bride needs, ordinarily, is rest and seclusion. The fatigue and excitement of travel may only complicate the early adjustments. The wise young couple will slip away into some quiet inexpensive place and save the money which might otherwise be spent in extended travel for such things as furnishings in the new home or a sight-seeing trip at some more suitable time.

Both husband and wife should understand the psychological and physiological facts we have discussed here, as well as those set down in earlier chapters. It is well for the man to make sure his wife does. She may be woefully ignorant regarding even elementary sex facts. This is the time thoughtfulness demands frank speech. Things which could scarcely be discussed in detail before marriage may now be spoken of plainly. If a man wishes to eliminate a common risk in marriage, let him make certain at the outset that his bride understands the major facts of feminine sex physiology and psychology and the principal ways wherein the masculine sex life is different.

Some matters of importance have been discussed here. But both a young man and his fiance should turn to competent advisors or a wholesome book for the more detailed and intimate information they need at the time of marriage, and later on, as the basis of establishing a genuine harmony in this fundamental aspect of married life.

As we close this section we should turn again to a central fact in all consideration of sex in human life. It is never possible to make the most of sex by laying

aside all restraint upon physical gratification. Marriage is no license for unlimited indulgence. Self-control is always an indispensable factor in physical, moral and spiritual progress.

3. CHILDREN

Childbearing is, under the most favorable circumstances, a tax upon any woman's strength. At its worst it is an ordeal defying masculine imagination.

Most women, especially in the early months of pregnancy, suffer from nausea, which is ordinarily confined to the morning, but sometimes becomes so extreme that it is almost impossible to retain anything on the stomach for days and perhaps weeks at a time. Constipation, bladder irritation and shortness of breath are among the physical discomforts so frequent that they are regarded as minor disturbances. When it comes to more uncommon difficulties, it is sufficient to note that they are numerous and serious enough to comprise a well recognized special branch of medicine known as obstetrics.

Physical phenomena are paralleled at times by psychic disturbances. A woman may be subject to moody spells and morbid fears; she sometimes becomes highly irritable and peevish and develops freakish cravings or dislikes for foods.

Childbirth ordinarily involves suffering unequalled in masculine experience. Fortunately it can be somewhat mitigated by modern medical methods and is sometimes virtually painless, as it would always seem to be, naturally, except for long centuries of life under

artificial conditions. Usually, however, it means several hours of severe intermittent pain.[1] One of the marvels in feminine psychology is that women undergo it so cheerfully for the sake of their children, and so speedily forget it in the joys of motherhood.

Surely a woman is entitled to choose when she will undertake the burden she alone must carry in bearing a child. Motherhood is a beautiful, spiritually exalting experience, despite its hardships, if it gives expression to the heart's longing for a child. But when it is unwelcome and accompanied by consequent bitter thoughts and emotions, it is merely a tragic, unlovely physical ordeal. No woman should be called upon to pass through it involuntarily, nor should she be obliged to live in constant dread of doing so.

Every child has the right to be well born, to be desired, and properly provided for. Having too many children or bearing them too closely together devitalizes a woman until her children cannot be well born physically. Two or three years should intervene between children. If they are born closer together, it is at the risk of the mother's health and the children's vitality. Every child added to the family means just that much more of a financial responsibility for the father. If children are born before he is able to meet that responsibility, or when their birth makes too many children in the family, both the father and children suffer an injustice. It must not be forgotten that financial responsibility begins with bills for adequate medical care of the mother from the very first month

[1] The worst of it is usually relieved by anesthesia.

of pregnancy and involves a total expense, as we have seen, of $200 to $500 a year. The father's stake in childbearing is not inconsiderable and it is very definite.

Obviously parenthood should be voluntary for the sake of both parents and child. Before marriage a couple should learn the best that is known about how to regulate the coming of children. The family physician should be able either to give the necessary instructions or to tell where reliable information may be had.

It should be unnecessary to say that the physician who talks in terms of taking drugs or doing something to cause a miscarriage (abortion) is incompetent or even worse. Birth-control does not involve such methods. Unless to save life or health they are illegal and in the hands of unscrupulous quacks are sometimes dangerous to the point of invalidism or death, or destroying a woman's ability to bear children when she does desire them.

As a rule it is best not to have a child during the first year of married life. Husband and wife have many adjustments to make. No matter how well they may have known each other before marriage, they will discover they have much to learn when it comes to living together day after day. There will be difficulties enough without the situation being complicated by childbearing which is capable of so altering the wife's disposition that she is temporarily a different woman. It is wiser for the couple to have many months together with the opportunity to adjust themselves to each other under ordinary conditions.

As the mother of his children, a woman makes an

irresistible appeal to the thoughtful consideration and tender regard of her husband, especially if he has endeavored to share so far as he can all she endures for their sake.

It is even as one father and philosopher, gifted in self-expression, has said: "And when the child comes, let the man see every moment of its birth and not be spared as now. If days of irritation come, perhaps he will remember the travail and sacrifice and will understand that all things can be forgiven to women because they give us children and they give us love." [1]

[1] Will Durant, "The Breakdown of Marriage," *Pictorial Review*, Nov. 1927, p. 112.

PART FIVE

IN CONCLUSION

Chapter XII

THE NEW SEX CHIVALRY

The outstanding marvel of our time is the rapid extension of human knowledge. So swift has been the progress that it is difficult to realize what very different conditions prevailed only a few years ago. The Democratic National Convention in session in Baltimore in 1844 nominated James K. Polk for president and Silas Wright to be his running mate. Two days before the first telegraphic message had been sent by Morris over the experimental line built between Baltimore and the Capitol Building in Washington. News of the nomination was wired to Washington and delivered to Wright, who laconically said: "Tell them I cannot serve." Many of the delegates had never even heard of a telegram. They refused to believe the message genuine until a committee had traveled to Washington to find out the facts!

In striking contrast is an incident said to have occurred during Byrd's present expedition. His equipment included a broadcasting set. To assure immediate communication a representative in New York kept a receiving set constantly tuned to receive any message coming from the little group of hardy explorers encamped in that far-off frozen region in the gloom of a six months' night. In an emergency arising

in this country, it became necessary to get in touch with this representative at once. An attempt to do so by telephone was futile. Some servant had left the receiver down! Speedy communication by telegraph with his country home was impossible. In desperation, somebody happily thought of broadcasting a message to Byrd asking him to have his New York agent call "central." Five minutes later the New Yorker was talking over the long-distance phone!

The episode is typical of the dramatic changes which have come into human life with the rapid acquisition of knowledge. But nothing in all this amazing fund of facts has brought us gains of greater significance to human happiness and well-being than the new insight into sex and the new attitude that has grown out of the new knowledge, together with a finer sense of moral values. The major facts and some of their implications have already been explained sufficiently in detail to enable us to bring these pages to a close with a swift glance in review at the more striking gains which have been gathered up into the new sex chivalry.

This new chivalry rests upon a thorough-going respect for sex, and an unquestioned mastery of it. It begins, therefore, with a new sense of the marvelousness and beauty of sex. What greater physical wonder is there in all nature than that remarkable company of 48 chromosomes, the longest but one ten-thousandth of an inch in length, going through their maneuvers with military precision in a sphere only four ten-thousandths of an inch in diameter? What arrangement exceeds in sheer awesomeness the process by which the fertilized egg—that tiny speck barely vis-

ible to the naked eye—develops in the space of a few months, unaided save for food and shelter, into a human being ready to leave its mother's womb for an increasingly independent existence, culminating, perhaps, in a maturity crowned by the genius of an Edison or the statesmanship of a Gladstone? The new knowledge of sex lifts it out of the gutter into which it has been contemptuously thrown by a prudish and prejudiced mode of thought, cleanses it of the soil and filth, and reveals its dignity and beauty.

When to the new appreciation of the physical aspects of sex is added a sober realization of the contribution sex makes to the spiritual life of mankind this dignity and beauty are only the more apparent. Recent years have brought a wholly new understanding of the significance of sex as the foundation of the home and the family. To realize clearly how love of wife, home and child are rooted in and enriched by sex, and to discern even a little of how unselfishness and cooperation have developed in the sex-derived family and spilled over into an ever widening area of relationships outside the family, is to gain a new vision of sex as a splendid force capable of lifting life to vastly finer and more satisfying levels. To the new chivalry all this is so clearly seen that sex is ranked among the majestic human endowments.

The new knowledge has made possible that sure mastery of sex which gives the new chivalry such a large part of its firm foundation. Self-control was once deemed to consist in completely repressing the sex instinct. And repression meant not only denying it an outlet but refusing to acknowledge its existence.

This old notion was what might have been expected to develop in a time when a young man was led to believe that sex had no other outlet than physical gratification and that any desire therefor indicated a lack of self-mastery.

The new knowledge presents a radically different idea of what self-control is. We know now that there are many expressions of sex besides the merely physical, that one's energy may be poured into them with intense satisfaction, that it may be so well occupied therein as to make the control of physical urges an easier matter. Playing football or hiking, building radios or collecting stamps, dancing or picnicking, and kindred activities are valuable not alone for their own interest, but because they may be utilized to occupy one's energy in ways that make for the highest use of sex.

We realize now that both self-command and mental health are dependent, to a very large degree, upon understanding the sexual impulses for what they are —biological urges no more coarse, vulgar, bestial or immoral in themselves than normal hunger or thirst. So the modern well-informed youth achieves self-control by accepting without shame the presence of recurrent sexual desires in his makeup and by cheerfully turning his attention and energy to many interesting activities, among the most constructive of which are activities shared in a finely chivalrous comradeship with members of the opposite sex.

But with all its emphasis upon self-mastery being within the reach of all, the new sex chivalry carries

with it a new charity for those who have fallen short of its high standards. It is not, of course, the easy-going toleration which was part and parcel of the "physical necessity" code. Nor is it the harsh intolerance of the view that sex is a "weakness of the flesh." The new charity rests upon a saner and more sensible opinion of sex and a sounder understanding of the process of achieving self-control. It knows that youthful lack of self-control and immaturity of judgment rather than any low motive accounts for many a much-regretted lapse.

It knows, too, that if a young man has unwisely laid aside abstinence for even a single promiscuous experience, he has ordinarily greatly increased whatever difficulties of self-control he previously had. For he has added to his natural urges vivid memories which awaken his desires more readily and makes them stronger and more difficult to manage.

In one respect the new charity is like the old; it is tremendously eager for a young man to rise above his mistakes. So it would not have him further add to his difficulties by that excessive self-reproach which undermines his self-respect and robs him of both the desire and the courage for renewed high endeavor. To abandon himself in discouragement to low living is certainly no way to remedy or make amends for whatever wrong he has done. Moreover, not even many promiscuous experiences, much less a single one, constitute a moral failure beyond redemption if a young man turns his back upon the past and, with a steadfast purpose, fights his way through to real self-mastery.

The new chivalry is not embarrassed, or superficial and stilted, as are many who hold the old conception of sex as something gross and vulgar. It is natural and genuine because it involves an attitude of mind making it possible to think and talk of sex just as one might deal with any other wholesome fact in life. Clean speech, then, is not the negative virtue of refraining from conversation on sex subjects or reference to them, but the positive excellence of plain words when needed, yet so spoken that they express no cheap attitude towards sex and incite no low use of it. "Smutty" and "dirty" talk becomes objectionable not because it deals with sex, but because it does so on a low level. Clean-mindedness is no longer the impossible goal of keeping the mind free from sexual thoughts, but the rational and attainable ideal of seeing to it that when they arise, they are not so dwelt upon or otherwise dealt with as to bring injury to self or others.

Furthermore, the new chivalry does not deem shameful and indecent all reference to or discussion of sex by unmarried young folks of opposite sexes. Nor does it deter an engaged couple, by a false sense of shame, from talking through the sexual side of their future relationship. There is, of course, a fitting time and place for any frank language. The intimacies of taking a bath are not to be discussed at the dinner table. Neither is sex to be dragged indiscriminately or indecently into the conversation of any well-bred young man just because he has come to look upon it as a normal factor in life.

Because the new knowledge of sex has quite radically revised some of the earlier opinions regarding the venereal diseases, the new chivalry demands new standards of conduct for the sake of womankind. The idea that a man may rely upon treating gonorrhea with some drugstore preparation, or that he can use some contrivance or apply some drug which will assure him of protection against the risks involved in intercourse with an "easy" woman, is being uprooted.[1] The notions that gonorrhea is "no worse than a bad cold," or that syphilis is an incurable malady, have been exploded, but notwithstanding the knowledge that the venereal diseases are usually curable by prompt and thorough-going medical attention, preferably begun immediately after any possible exposure, the new chivalry insists upon the need of protecting innocent women and children by laws requiring an adequate physical examination before marriage. Already laws making a beginning along these lines are on the statute books of several States.

Moreover, the new sex chivalry demands and has largely succeeded in outlawing prostitution. A generation ago few cities were without a segregated "red light" district, devoted entirely to commercialized prostitution on the theory that it was a necessary evil. Today, as the result of the abandonment of that false premise under the pressure of enlightened public opin-

[1] Progress, it must be admitted, is slow. In a recent survey in a great city an investigator accosted eighty young men and asked them to tell him what to do for a supposed case of gonorrhea. Fifty recommended self-treatment in one form or another.

ion, most cities have abolished the segregated district and are increasingly devoted to a policy recognizing the possibility of abstinence and the undesirability of promiscuity.

The new chivalry puts promiscuity in a new light in the thinking of young men. The old attitude accepted the theory that sexual intercourse is a physical necessity for a youth and accordingly assumed that promiscuity involved no possible undesirable consequences for a man save contracting a venereal disease or begetting an illegitimate child. The new knowledge has disproved the "physical necessity" argument. It has developed a better understanding of the meaning of venereal infection and illegitimacy. Moreover, it has pointed out the folly of relying upon preventatives or birth-control measures to make it "safe to take a chance." But its greatest gain has been the discovery that loveless sexual intimacies tend to incapacitate a young man for that abiding devotion to one woman which is the foundation of the successful home-partnership. Considering promiscuity, then, only from the point of view of a young man's own best interests, the new emphasis is upon its tendency to rob him of the happiness of a fine home-making experience.

Apart from such self-centered considerations, the old attitude toward promiscuity involved the feeling that a man's obligation to women, in this connection, was properly measured by the standard of "leaving decent women alone," by which it was understood that he should confine his sexual experiences to women who had already "lost their virtue." Even this paltry limi-

tation was not recognized by some men who, by reason of their wealth or superior social position, styled themselves "gentlemen." According to their code it was not to a man's discredit to seduce a woman unless she was of his own social class! All such shoddy chivalry is now being recognized for the shabby imitation it is.

The new knowledge brings to a man recognition of the unsoundness of promiscuity not alone because of its dangers to his health and happiness, but because it cheapens a woman in the eyes of both sexes, involves the risk of unmarried motherhood, threatens her physical well-being and, most of all, tends to rob her of her capacity for love. So the new chivalry accords a man's protection to any woman, even to the extent of safeguarding her from mistakes into which her inexperience or poor judgment might lead her. That the "woman was willing" is no longer a valid excuse in the thinking of young men actuated by the new sense of honor for womanhood.

We may sum the situation up by saying that the new chivalry is characterized throughout by a new appreciation of womanhood. Inspired by it, young men are unselfishly thoughtful and considerate of the highest interest of all women, not because they are weaker than men, but because of their strength, because of the splendid contributions they make to the common life, because of the importance in human progress of the well-being of the mothers of the race, and because they are the human equals of men and entitled to at least an equal amount of consideration and opportunity; and finally, for a reason possessing perhaps a

greater personal appeal to most men than any other, well expressed by Herbert Gray when he wrote: "For many a man the joy and worth of life depend largely upon women. The things he gets on his journey from his mother, his sisters, and his girl friends—from his wife, his daughters, and the women friends of later days, are the golden things of life." [1]

[1] "Men, Women and God," p. 18.

APPENDICES

Appendix A

THE SEXUAL MECHANISM

In order that references in the text to sexual anatomy and function may be more easily understood by readers who are not informed on these matters, the following descriptive material is provided.

The relationship of the internal female parts are shown in the accompanying diagram (Figure 23) to which reference may be made in the following list for further details.

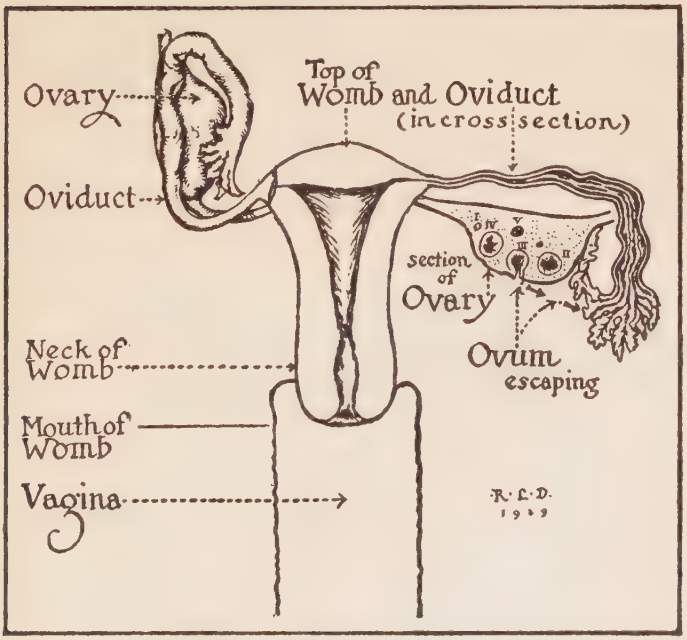

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Fig. 23

Female Organs. Front View.

On the right side the ovary and tube are drawn out of their normal position, as shown at the left, and represented spread out and in cross section. See text for explanation of the various parts shown.

A. Ovaries (ō-vă-rĭz). Already described on page 9.

B. Oviducts, or Fallopian Tubes (ō′-vĭ-dŭkts). Small tubes, 4-6 inches long, through which eggs pass from the ovary to the

C. Womb, or Uterus (wōōm, ŭ′-tĕr-ŭs). The special organ for protecting and nourishing the developing child (embryo—em′-brĭ-ō). Resembles flattened pear—about 3 inches long and 1½ or 2 inches across at thicker end.

D. Vagina (vă-jĭ′-nă). Tube connecting the womb with the outside.

The relationship of the internal male organs are shown in the accompanying diagram (Figure 24) to which reference may be made in noting the organs and parts listed below.

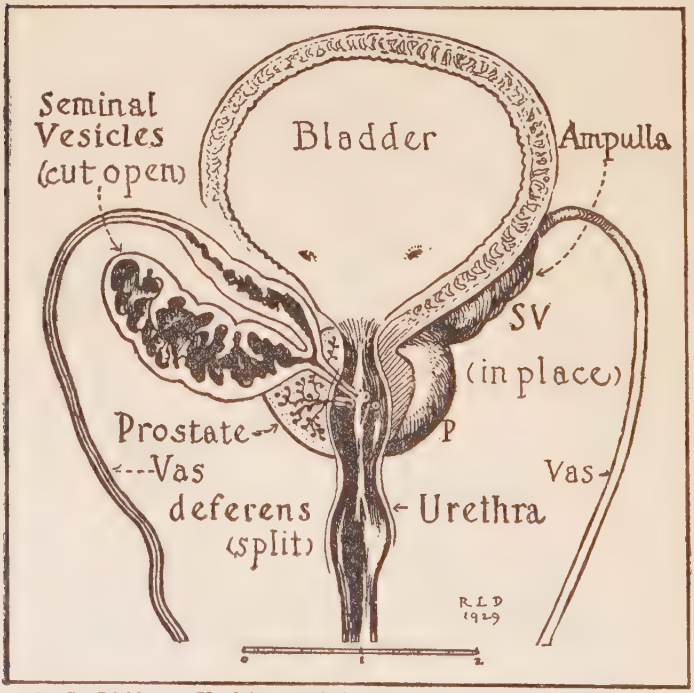

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FIG. 24

MALE ORGANS. FRONT VIEW

On the left the parts are shown in cross section. See text for explanation of the various parts shown.

A. Testicles, or Testes (tes-ti-kls). Two glands, already described on pp. 3–9, suspended in a pouch of skin, the scrotum (skro-tum). It was once thought sperm from one testicle produced male children and that from the other, female. Either one may be removed without impairing virility or destroying the ability to have children of both sexes. Usually, but not always, the left one hangs lower than the right one permitting them to slip past each other without pinching when the thighs are brought together.

B. Epididymis (ĕp-ĭ-dĭd′-ĭ-mĭs). A number of tubules packed into an inch long mass lying along the back of the testicle. Is the reservoir for the sperm. Continues upward, after leaving testicle, into body as

C. Vas Deferens (văs dĕf′-ĕr-ĕnz). A tube (about 1/10 inch in diameter) extending to the prostate gland. The opening through it is very small but enlarges considerably as it nears the prostate gland.

D. Seminal Vesicles (sĕm′-ĭ-năl vĕs′-ĭ-kls). Two narrow pouches about 1½-2 inches long. One unites with each vas deferens to form a passageway to the urethra through the prostate gland. Secretes and stores whitish fluid (containing albumen and mineral salts).

E. Prostate Gland (prŏs′-tāt). Bell shaped; about the size of a chestnut. Surrounds urethra between neck of bladder and root of penis. Secretes thick, sticky clear fluid which stimulate sperm to motion, for in the epididymis they are motionless.

This description of parts includes some but not all of the functions of the sexual organs. The more important ones are now described so that reference to them may be understood.

The epididymis periodically (probably approximately every ten days) becomes gorged with sperm produced by the testicle and the resulting distension is sometimes sufficient to cause a pain or ache in the testicle. The seminal vesicles likewise fill up periodically with a fluid of their own production. These processes produce considerable sexual tension. Sexual desires well up into consciousness more easily and with greater power than usual. Ready or repeated erection and sexual phantasies, are ordinary indications of this tension. Unless otherwise drained, the epididymis and vesicles are automatically emptied of their contents at night in what is sometimes called a "night emission" or "wet dream." Advertising "specialists in men's diseases" and others refer mysteriously to wet dreams as "night losses" or "pollutions," both terms being used to imply something abnormal and weakening.

These experiences are quite natural and harmless. They are, in fact, distinctly helpful unless excessive, for they relieve the sexual tension caused by the distended epididymis and vesicle. Neither the dream regarding sexual experiences which sometimes accompanies a night emission nor the loss of fluid is abnormal or injurious unless occurring too often. A single man may have two or three close together and then none for seven or eight weeks; or they may be more regularly spaced. When not oftener than an average of about one in ten days, they are not excessive. Some men have a night emission only rarely. The rhythm of repeat may be accelerated by certain books, pictures or comrades and slowed down by congenial muscular exercise and by absorbing happy mental occupations.

Keeping the mind from being overly occupied with sexual thoughts and the body healthily tired from physical activities is the best safeguard against excesses. A young man need give no thought to these perfectly normal occurrences except, perhaps, as he takes pride in the evidence they afford, when they first appear between fourteen and seventeen, that his sexual development is proceeding normally, or as he welcomes them because of the relief from tension they afford.

Puberty is that period of adolescence in which the individual becomes sexually mature. It is most conspicuously heralded by the appearance of hair about the sexual organs and their marked growth.

Appendix B

HOW SEX IS DETERMINED

When the chromosomes in the male cell form double chromosomes just before being sorted out into sets of 24 (see p. 16), X and Y are united by a thin thread linking them sometimes into the semblance of an exclamation mark (Figure A). While the cell is dividing the double chromosomes part company. At this stage X and Y have been plainly seen separated in advance of the other pair (Figure B).

We know by the evidence of our own eyes that X goes into one of the new cells and Y into the other. This means that there are really two different kinds of sperm, even though each contains 24 chromosomes. One kind contains an X chromosome and the other the dot Y.

The female germ cell has no Y chromosome. The sex-controlling chromosomes are not an X and a Y as in the male, for Y is replaced with an X, making the pair XX as compared with the male XY. A separation of the pairs in reducing the chromosomes

to sets of 24 simply separates one X from the other. There is, therefore, only one kind of an egg. All eggs contain one X chromosome.

The race to find and fertilize the egg is a contest between two different kinds of runners. If a Y-bearing sperm wins, it adds a *Y to* the X contained in the egg; the child will be a male, since an XY pair of chromosomes produces that sex. Should an

FIG. A
X and Y linked together

FIG. B
X and Y separated

From Drawings by T. S. Painter, used by permission.

X-bearing sperm be the victor, the combination will be XX; a female will grow from that union.

Evidently the sex of a child could be controlled if it were possible to manage things so that X or Y would win as we wished. That is far beyond human skill today and may always be. True to her sex, Dame Nature shows a preference for males. Birth statistics show more boys than girls. Perhaps she gives Y a better start, puts a handicap on X, or cheats a little in the decision! Anyhow it may be better to let her have her way, for eventually there are about the same number of males and females; and it is likely we would do no better if we could suit ourselves.

APPENDIX C

THE INFLUENCE OF SEX UPON SOCIAL PROGRESS

As men advanced, kindness, thoughtfulness and other unselfish qualities inspired by affection were displayed more and more in the family itself. And in time men carried something of the

altruistic sentiments, developed in the sex-centered relationship, over into their dealings with those outside the family.

In the family sympathy was first felt and displayed. It was, and is, most intimately connected with parental love and affection between husband and wife—both sex relationships. Today sympathy is no longer confined exclusively to the home. Out of it have grown such undertakings as our hospitals, homes for the aged, orphanages and charitable organizations through which millions upon millions of dollars are spent annually to relieve suffering and misfortune.

Since sex made male and female tremendously interested in each other, both men and women have developed many ideas about attractive physical qualities of the opposite sex. As might be expected, savages had very crude notions about what constituted attractiveness. Some stained the teeth black, or ground them to sharp points. Paints in gaudy colors and painful forms of tattooing were freely used. Some tribes put rings through the nose or resorted to other devices which to us are strangely disfiguring.

But all these notions quite naturally centered about such things as grace in movement, the shape of the nose, mouth, face and body, muscular development and even the sound of the voice. That which was deemed to give attractiveness in these matters has long been most intimately associated with human standards of beauty.

Thus sex has stimulated the development of art and today through sculpture and painting and other forms enriches human appreciation of the beautiful.

"When the esthetic sense, originating in sex, has once been enriched by our social, intellectual, rational, ethical and religious qualities, our standards of beauty and our satisfactions in these come to include the most abstract and seemingly unrelated things, as truth, justice, fairness, honor, love, devotion, democracy, and all those considerations which in philosophy or in practice give us pleasure. While these ideals may or may not be related to sex in themselves, the point is that it is largely through the sex attractions and the relations and emotions and satisfactions which have developed about them, that our capacity for feelings of beauty has come to the point where these more abstract qualities can appeal to us." [1]

And, finally, sex seems to have a most intimate relation to religion. It would be quite erroneous to leave the impression that religion originated in sex. But somehow these two great forces are linked together. In those vital years from 13 to 20 or thereabouts, when sex is working such changes in a youth, he is unusually ready to respond to religious truth. Adolescence is well-nigh a religious experience.

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[1] Sex and Social Health. T. J. Galloway, p. 60.

Other experiences related to sex often profoundly stir the religious nature. Genuinely falling in love sometimes so quickens religious emotions that it may seem to be almost a religious experience. Many married lovers find life together has a meaning best expressed in religious terms. Fatherhood may bring with it a fresh access of religious sentiment.

Religion does not spring from sex but the emotions and sentiments associated with sex have undoubtedly proved strong allies of religion.

Appendix D

WHY IT IS SO

Having come to the conclusion of these pages we should now have the background for understanding some of the more profound conceptions involved in what we have considered. Let us swiftly analyze as simply as possible what there is in the very constitution of a well developed personality which "makes it so."[1]

In humankind, as in other forms of life, reproduction is dependent upon the union of germ cells from two different individuals whom we designate male and female. There is, therefore, need for something in human nature impelling the sexes to conduct which would by bringing about this union take a necessary step in ensuring the continued existence of the race. Among human beings, however, racial existence and progress involves much more than a union of the egg and sperm. The female herring spawns her eggs by the millions. The male thereafter scatters his sperm, in vast numbers, over the eggs. Such enormous quantities of eggs and sperm are produced that there will be many baby herring even though fertilization is pretty much a matter of chance and despite the fact that neither parent cares for or protects the fertilized eggs while hatching. Moreover, the young are hatched in such numbers and are so well able to care for themselves from the first that enough will survive to perpetuate their kind even though they have no parental attention or care whatever.

In humankind fertilization is followed by a period of prenatal development in which the child is peculiarly dependent upon its mother for food and protection. Birth is but the beginning of another and prolonged period of helplessness. The human race cannot even survive, much less progress, unless children are protected and cared for over many years. The achievements of

[1] I wish to acknowledge my special indebtedness to Dr. Wm. A. White for the conception of this section and for assistance in preparing it.

civilization itself are basically dependent upon how well this is done.

There is need, therefore, for something in the make-up of human beings not only to draw male and female together in physical union but especially to sustain that prolonged relationship of mutual helpfulness and devoted service to their children which is the basis of the family.

We are not concerned here with analyzing what this "something" is or how it has evolved. It is sufficient to point out that because of this need normally developed men have, in varying degrees of strength, not alone an urge for physical gratification in sexual union, but the desire for the non-physical satisfactions in the shared experiences of male and female which bind the man and woman who love each other in a permanent union that physical desire alone would not support.

Because human beings are constituted as they are these things have come to be. And in considering their value we have come to gauge their worth more and more by the social values they possess. This matter assumes special significance because of the natural desire of human beings for the approval of their kind. Collectively, human beings constitute what is frequently termed by the sociologist and the psychologist a "herd." What the herd, or group, of which we are a part thinks of us and the way it treats us are matters which affect us vitally. We are constituted so that we must have the good will of our fellows and inevitably suffer for the lack of it. Now it is self-evident that the herd as a whole is prone to attach importance to conduct which, because it promotes the interests of the herd, is said to be socially valuable. Nothing is more closely bound up with the well being of the herd than conduct involving the welfare of children. Whatever qualities in men and women and whatever ways of living are actually conducive to the highest good of the young of the race are sure to be increasingly valued as the human herd rises to higher and higher levels of development. A progressive society must display as a whole an ever increasing concern in the well being of its children, for progress, as Herbert Hoover has well said "marches on the feet of little children".

This is a prime reason for the deepening appreciation of the importance of the family and the gradual development of higher forms of family life which has marked human history. It is assuredly one reason why prostitution and promiscuity can never be the accepted standards in a progressive society. For, as we have seen, they are destructive of the family and, therefore, detrimental to the highest interests of the herd and a barrier to progress.

Since these more highly developed qualities of human personality are so conducive to the best interests of the herd (are so socially

valuable) and since the normal human being craves so strongly the approval of the herd it follows that he finds a satisfaction, independent of anything touching his sexual needs, in sex conduct which is socially valuable. And, on the other hand, the mere knowledge that his sex conduct (however much he may feel it meets his individual sexual needs) is disapproved by the herd is conducive to making him feel uncomfortable. Let us assume, for the sake of a clear understanding of the situation, a case in which it might be argued that a young man was so undeveloped that he actually found prostitution a complete satisfaction for all his sexual needs. It would yet tend to be, all things considered, an unsatisfactory mode of life simply because he cannot openly engage in it with the approval of the herd.

The young man who does hold himself to the highest standards of sex conduct experiences something more than satisfactions related to his sexual needs. Dr. Wm. A. White has concisely summed the situation up when he says that the man who does conduct himself along these lines, "and therefore is recognized by the herd as being socially valuable, gets in return from the herd a certain kind of respect and consideration which make him feel that he belongs to the herd, that he is a part of them, that they are with him and for him, and that he has their strength back of him, whereas a person who behaves in a way which is contrary to the traditions of the herd is ostracized more or less and must necessarily feel to some extent the terror or the apprehension of the herd critique. So that if he wants to live in peace with society, and he cannot live by himself alone, he must conduct himself in a way which makes him socially valuable so that he will have the respect of his fellows."[1]

As a result of the race having reached its present stage of development the premium has long been and is today more than ever placed upon those qualities of personality in a young man which give him a fine capacity for a wide range of satisfactions in comradeships with women, fit him for love, and qualify him for that sharing of life in the home partnership which is so tremendously important to society. To know that these qualities are, to some extent at least, a normal part of his make-up, to understand their great worth, and to realize that they may be cultivated are most important matters for any aspiring young man.

They enable him, for one thing, to see clearly why promiscuity or other forms of loveless sexual intimacies do not and cannot afford him permanent satisfactions and are so often the source in themselves of uneasiness or distress. It is a law of life that he seeks to fulfill the needs of his being. It is likewise a law that failure to fulfill them involves a lack or want which tends to make

[1] Letter to the author.

itself more or less strongly felt and often does so in ways he does not connect at all with this lack or want. Now it is obvious that, so far as sex is concerned, his needs include both physical gratification and the mental and spiritual satisfactions found in intimacy with his mate. Only the complete sexual experience meets all these needs. Anything less is an incomplete affair. It falls short of fulfillment because it involves a want or lack of some things essential to a fulfillment and this want or lack tends to make itself felt in consciousness as an unrest or some stronger feeling of dissatisfaction such as feelings of guilt, remorse, or disgust, or any of the other manifold and often surprising manifestations with which the psychologist is so familiar. The loveless sexual intimacy, whether it be petting or promiscuity, possesses a factor of unsatisfactoriness for him which cannot be eliminated. So also with masturbation because it, too, for reasons too obvious to be mentioned, cannot fulfill his sexual needs.

In the second place an understanding of these factors in human life is important to a young man because it enables him to see just why prostitution and other forms of promiscuity are without question so socially unsound. They do not fulfill the sexual needs of the well developed personality in that they do not satisfy the normal outreach for the mental and spiritual satisfactions found in similar intimacies of the husband and wife who love each other. Moreover, they thwart the normal ends of sex in human life in that they fall short of producing children and providing them with the care and nurture of parents bound to each other in their common task by ties of love. Whatever thus robs men and women of such satisfactions and defeats family life is fundamentally unsound and will be as long as human nature remains what it is now.

In the third place, and finally, the understanding is profoundly significant to the thoughtful young man because it gives him, as perhaps nothing else can, a convincing insight into why it is so much worth while to cultivate the qualities of his personality which fit him to the fullest for the home partnership. This is a program involving no small exertion. The restraint of abstinence and the necessary investment of one's energies in constructive activities necessary thereto and to the development of these qualities in his personality are no easy task and are likely to require, altogether, a very great effort. What is the use of making such an effort unless there is some valuable return to come as a result? And if there is a valuable return what is it and how valuable is it?

To these questions this understanding of the needs of his own nature and the ends to which they are directed gives a clear answer. It is a matter, of course, of his own highest happiness—of the fullest measure of self-realization—but it is also a matter of his social usefulness in basic ways essential to civilization itself. For unless men become fathers and, in that love-linked comradeship

which makes a home, perform a father's duties to their children, they have fallen short of their full function as males in perpetuating the race. And unless they develop qualities which enable them to keep their sex conduct on a level of social usefulness they have fallen short of meriting the approval and respect of right thinking men and women. Mysterious and powerful forces impel men toward these ends and in achieving them there are such genuine satisfactions for basic human needs that all effort and all hardship in the achieving become supremely worth while.

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